MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

Our Aim: 100,000 Subscribers to Missions in 1911

A Word to Club Agents

and Others

¶During the past four months the campaign for subscriptions has been carried on *chiefly among old subscribers*. As a few of these, for one reason or another, have failed to renew, there has been *a shrinkage in the average membership* of the clubs.

¶If *your club* was smaller this year than last, you are *vitally related* to this situation. The *non-solicited membership* of your church affords *virgin territory* for you *to cultivate*.

¶Additional names may be sent in at any time during the year *at club rates*. Take these words as a suggestion and *start today* to make this year's club *larger than last year's*. You can do it, *if you will*.

How to Get up a Good Club

PREPARE FOR IT (1) by seeing that MISSIONS has several *generous pulpit announcements*, (2) by the judicious use of sample copies, circulars, cards, or other *advertising literature*, which will gladly be furnished upon request, (3) by displaying our poster in some conspicuous place in the church or vestry, (4) by enlisting two or three of the most active workers in the church to help in *getting the subscriptions* and collecting the money.

THEN DO IT (1) by making sure that *every family* in the church has been definitely seen and the *answer returned*, (2) by seeing that the list of subscribers, together with correct addresses, is clearly written and *sent to us promptly*, accompanied by the proper remittance. Where these suggestions are followed any church can have a good club of subscribers to MISSIONS.

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The Search

TWO travellers met. One said, "Where art thou bound, my friend?
I seek, myself, the light that shines not on the land nor sea.
I know not when nor where will be my journey's end,
But yet one thing is sure, I know that light will shine for me."

The other spoke and smiled, "I, too, that light have sought,
But on my way so many sorrowful have needed me,
So many sick and without hope have clung, that aught
I had I gave of hope, of time, of cheer, of strength. You see
That took up all my years and now I am grown old.
There is no longer time for me to search. Success to thee!
I must go back once more lest their new joy wax cold."

"Farewell." He smiled and held the other with his gaze,
When, suddenly, the younger's eyes oped wonder-wide.
"O Friend," he gasped, "my friend," and trembled in amaze,
While some strange, wondrous presence filled the place.
"O friend, my friend, the light is shining on your face."

— Dorothy King.

FIRST TRIENNIAL MEETING OF THE EVANGELISTIC ASSOCIATION FOR CHINA, HELD IN HANGKOW (SEE PAGE 351)

MISSIONS

VOLUME 2 MAY, 1911 NUMBER 5

The Bible a Binding Tie

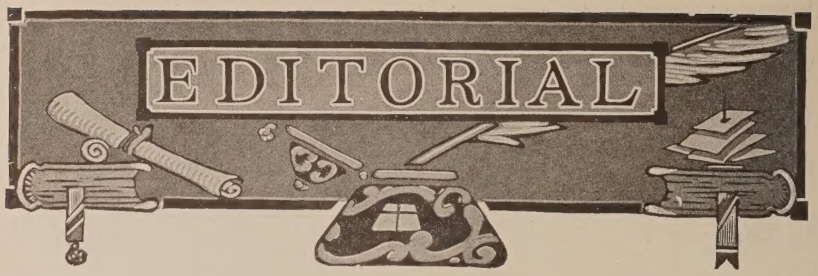
THAT was a worthy and noble message which President Taft sent to the great meeting which marked the Tercentenary Commemoration of the English Bible in London. The President has an unusually happy way of saying the significant thing in simple, terse, straightforward speech. His message was presented in person by Ambassador Reid, whose words were equally forcible and admirable. There is no perfunctory note in this appreciation of the Book that is, as General Grant expressed it, "the sheet anchor of our liberties."

This Bible message and the peace message that fittingly supplements it constitute two of the most effective and influential utterances ever made by the head of a great nation.

President Taft's Bible Message

IT affords me very great pleasure to present through Mr. Reid my congratulations to those who in the mother country are commemorating so signal and historic an event as the publication of the King James Version of the English Bible. This Book of books has not only reigned supreme in England for three centuries, but has bound together, as nothing else could, two great Anglo-Saxon nations, one in blood, in speech and in common religious life. Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea. Americans must, therefore, with unfeigned satisfaction, join in thanksgiving to the God of the Bible, Who has thus bound together the Old and the New Worlds by so precious a tie. I can speak, I am sure, for my fellow countrymen in congratulating you on so significant a commemoration.

— William H. Taft



PASSING EVENTS

RARELY are we permitted to realize that we are passing through epochal periods. If the peace pact now being negotiated between Great Britain and the United States shall be ratified by the two great nations, it will be the longest stride towards universal peace that the world has seen. Its significance cannot easily be appreciated. It would mark the beginning of the actual realization of what has been regarded as the dream of the idealist visionary belonging to the millennium rather than to this militant age. Were such a treaty made, the other nations would of necessity fall into line. France, indeed, no sooner heard of the proposals, than she expressed her desire to become party to a similar agreement. Germany is most wedded to militarism, but she could hardly stand aloof, even should Russia go with her. The Far East would welcome the move. Japan, already in alliance with Great Britain, has signified her readiness to make any change required in order to permit the proposed treaty with this country. China would be saved the cost of developing a great army. Italy, Spain and Austria-Hungary could reap only benefit from the assurance of international justice and universal arbitration.

How the Movement Started

President Taft has the credit of originating this peace proposal which has swept over the nations. At the dinner of the American Society for the Judicial Settlement of International Disputes, December 17 last, in an address that will link his name with his country and time, the President said: "If we can negotiate and put through a positive agreement with some other nation to abide by the adjudication of an international arbitral court in every issue which cannot be settled by negotiations, no matter what it involves, whether honor, territory or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish between them the same system of due process of law that exists between individuals under a government." The present treaty excepts questions relating to the national honor, vital interests, and the rights of third countries. This was an apparently simple proposition, but fairly audacious considered in the light of diplomacy and history.

A Stirring Response

This passage in the President's address received no special attention at the time. It was Sir Edward Grey, British Foreign Minister, who gave it world significance. Beginning a speech on March 13, in the House of Commons, he said: "Twice within the past twelve months the President of the United States has sketched out a step in advance more momentous than any one thing that any statesman in his position has ventured to say before." He added,

"We should be delighted to receive such a proposal." Then the world began to take notice. The Opposition party gave its cordial assent, and the English people have held a number of great demonstrations in favor of such a treaty. The most influential papers have supported Sir Edward Grey. The peace lovers in the United States have also made their voices heard. Ambassador Bryce, peculiarly fitted for such a task, and Secretary Knox are at work upon the treaty. The only note of dissent of moment has come from the German chancellor, but he is not supported by the bulk of German opinion. The question of importance to us is the position of the Senate, which has to ratify treaties. The people should leave the Senate in no doubt as to their wishes in the matter. Why not try a referendum on popular initiative? What an object lesson it would be if the two great English-speaking nations should cement the bonds of permanent peace and cast their united weight for universal arbitration and vanishing armaments!

Peace and Missions

What would this new movement mean for the progress of missions? Much every way. It would be the movement of the Christian nations, to begin with. It would establish a new reign of equity and brotherhood among the peoples of the earth. It would secure the nations in their rights, and do away with the fear of land-grabbing that has been not only an irritant and breeder of suspicion, but a provoker of open resentment and rebellion. The missionary's task would be vastly easier when he did not have such questions thrust at him as to explain how a nation that professes to follow the Prince of Peace should spend thousands of millions in keeping itself armed to the teeth, and pay far more attention to its fighting trim than to its church life and righteous character. Money that now goes in taxes to maintain oppressive armaments would be released for human betterment, and the conditions in the home base would brighten immeasurably the mission outlook. There is no question that the peace cause has made a tremendous forward leap — so great that we have not as yet begun to realize its scope and content.

Spain Still Determined

The Vatican power has left no stone unturned to secure the retirement of Premier Canalejas from power, and at the end of March his ministry was defeated and resigned. If this was a victory for Rome it was short-lived, for the King entrusted Senor Canalejas with the formation of a new ministry. Instead of being weakened, the Premier was strengthened by this move of his enemies, for now he has a cabinet made up of his staunch supporters, while before he had only a partial support for his measures in behalf of the freedom of the State. Too much credit cannot be given King Alfonso, who has not flinched or faltered in the face of most formidable opposition; nor to his Premier, who has shown forbearance and tact while sturdily maintaining his ground as to the independence of the State from Church control or interference, and the religious liberty of the people.

China's New Military Regime

While the great nations of the West are talking peace, China issues an imperial edict assuming for the infant emperor supreme command of the army and for the prince regent the office of generalissimo. The meaning of this is that China has determined to raise the standing of military men and begin the construction of an army on a scale hitherto unthought of. The soldier in China has been a despised professional, now he is to be raised to highest social rank as in Germany.

The new military program is of great significance. Russia's aggressions are in part responsible, but the lesson has been learned largely from Japan. How the peaceable Chinese people will take to the new regime remains to be seen. A nation can no more be militarized than it can be civilized in a day.

The Mexican Situation

It turns out that President Taft acted upon inside information when he decided to institute army maneuvres on the Mexican border line. The developments have shown that the revolution was much more serious and widespread than the public was allowed to know, so far as Mexican news sources were concerned. So serious indeed, did the situation become that President Diaz advised the resignation of his entire cabinet, and has promised to grant many reforms demanded, including the non-re-election of the president. Vice-President Corral, who was slated to succeed Diaz, refused to resign his office, but has asked for a leave of absence from the country. The revolutionists demand the resignation and retirement of President Diaz. Meanwhile the presence of our troops in close proximity has undoubtedly made the situation of the Americans in Mexico safer, and also prevented the border smuggling and unlawful outbreaks which usually mark such uprisings. What the effect of the present conditions and the arousing of Mexican resentment against Americans will be upon our missionary operations cannot now be told. It seems certain, however, that the iron rule that has so long kept Mexico quiet but increasingly resentful must come to an end. What will follow only time can reveal, but those best informed do not predict ruin if the Mexican people are given real liberty and opportunity for development in self-government. The progress of democracy in Mexico would naturally mean the prosperity of the Protestant mission work. The one thing which the Mexican type of Romanism cannot stand is freedom and enlightenment. But there must be a vigorous and greatly enlarged work to save the country from religious indifferentism.

The Women's Jubilee

With the great meetings in New York, the Jubilee Missionary Campaign of the Women's Boards came to an end for the present. Miss Ellis on another page gives an account of the meetings of the past month. Mrs. Peabody and Mrs. Montgomery have carried off the honors of the campaign, and the addresses by the latter have placed her among the foremost women speakers of the country. The women have made their cause widely known, have impressed thousands of women formerly disinterested in missions, have secured pledges to the Jubilee Fund amounting to nearly nine hundred thousand dollars of the million proposed, and have materially advanced the cause of missions. In all of which we rejoice with them.

Italy's Jubilee

Italy has been celebrating with great rejoicing the fiftieth anniversary of the crowning of Victor Emanuel as king, and the beginning of a United Italy. The great work of Mazzini, Garibaldi and Cavour was accomplished. The latter, one of the foremost statesmen of history, died with the words on his lips which had been his ideal for a new Italy, "A free church in a free state." That was the realized ideal that put Italy into the line of modern nations. It was not until 1870, however, that the King entered Rome and established the capital of the nation there, thus bringing to an end the Papal State and temporal power of the pope. This has never been forgiven, and the pope has regarded himself as a prisoner in the

Vatican, although given a princely income by the government he refuses to recognize. The more loyal adherents of the papacy did not share in the general jubilation, but the Italian people as a whole recognize the blessings of a united country, and also of the religious liberty that now obtains.

Ⓜ

Under the Debt Burden

E hoped that it would be many years before our Missionary Societies should again find themselves burdened with a debt. There are people who argue that a debt is a good thing and not an evil, because it inspires the churches to extra effort and keeps the necessities of the situation vividly before them. But we have not belonged to that philosophical class. We believe, rather, that the denomination likes to be on a paying basis, and paying as it goes along; that there has been a sense of great satisfaction in the freedom from debt during the past two years; and that debt is always depressing rather than stimulating.

We realize, at the same time, that in the conduct of our missionary enterprises and in the present uncertain state of church benevolences, it is impossible for the Societies to carry on their work without the liability of a debt. The budget may be made out never so carefully, and the work be kept down to its minimum of effectiveness, yet so long as the churches are not acting universally on a systematic basis and are not pledged to maintain the apportionment, there will be no possible way of foretelling the outcome of any given year.

The debts as reported, total in the neighborhood of a hundred thousand dollars. The Foreign Society has the largest deficit, about $62,000. The Home Mission Society is about $25,000 behind. The Women's Foreign Societies both have debts, not large but larger than they like. The Woman's Home Society and the Publication Society are a little ahead of the debt line.

This is not a great sum for a great denomination, but the record is not so pleasant as a surplus of a hundred thousand dollars would have been.

Think what that would have meant! Less giving this coming year on the part of the churches? We do not believe it. For the joy of the missionaries who would have seen some chance of reinforcement and enlargement absolutely necessary from their point of view would have imparted itself in some degree to those who had made this joy possible. Have the great Kennedy bequests lessened the giving of the Northern Presbyterian churches? We do not think the statistics will show it. The effect of those noble gifts for home and foreign work cheered the whole constituency of givers as it did the whole company of missionaries. No, we need not fear a surplus. Let us have an experience in that line for awhile and then we can more fairly form our judgments.

Meanwhile, shall debt mean discouragement? No. It will involve more prayer, faith and effort, if that be possible. Then, we shall hope for definite financial results this coming year from the Baptist Laymen's Movement, for one thing; from the early and more normal apportionments, for another; and especially from the increase in the number of churches that are not only adopting the duplex envelopes and the weekly giving, but also responding more readily to the missionary motive.

The great work must go on. If the salvation of the heathen did not depend upon it, the salvation of our own churches does. A church that is not missionary is powerless, just as the member who does nothing to save others will find it exceedingly difficult to save himself.

Note and Comment

MISSIONS for May invites you to Philadelphia in June, and through the pen of Dr. Clifford tells something of the significance of the World Alliance that will hold its anniversary at the close of our American Baptist meetings. The number has a wide range of interest, and one or two new features. There is nothing like coming to feel that one is a citizen of the world, a Christian cosmopolite, with interest as broad as humanity. It is the steady purpose of MISSIONS to cultivate this sense of world brotherhood and inclusive interest. For this is Christian, and this will knit nations and denominations together, and make possible the coming of world-wide gospel triumph. No reader of MISSIONS can well stay in his shell or shut his heart against the appeals from the broad fields of missionary endeavor.

¶ A note from Secretary Haggard says: "We regret to report that the receipts of the American Baptist Foreign Mission Society for the year ending March 31 show a deficit of $62,548.68. A detailed statement will be issued at an early date."

¶ The Home Mission Society's debt March 31, was $25,271.30. The total receipts under the budget were $580,284.12; total disbursements, $583,428.13. Specific appropriations made but not called for before the books closed bring the deficit to $25,271.30. The contributions from the churches, Sunday schools and Young People's Societies fell short of the budget apportionment $130,253.81, and contributions from individuals $1,012.21. The receipts from other sources show an increase of $46,481.72, of which $38,821.80 is from annuities released.

¶ We give elsewhere Dr. Clifford's remarkable *Letter to the Churches* in full, because it is a document to read and then file. It has in it the ring of the prophet, and the reader will be made to feel that it is great to belong to a Christian host that has been set to accomplish a large work in the world. Religious liberty is the principle that lights up the Baptist pathway with glory. It will be worth going to Philadelphia to see and hear such a leader as Dr. Clifford. Nobly does he touch the right chords in this epistle.

¶ We wish to call special attention to the interesting news from the field given under the general head of Messages from the World Field. The items and short articles cover a broad sweep, and include the home and foreign work in all phases. Program committees will find items and sketchy bits that can be worked into form for the missionary meeting. A few illustrative items introduced into the church prayer meetings would give them a touch of life from without. Missionary committees might add greatly to the interest of the regular meetings by a judicious use of this matter in MISSIONS.

¶ A Laymen's Banquet in Trenton, N.J., to consider the State Convention needs and plan a campaign for the completion of the proposed $100,000 building fund, shows how the laymen's idea can be adapted to conditions. State Secretary Dewolf is not slow to see the advantageous side of a proposition or the opportunity to increase interest in the New Jersey work. The affair was a great success, and good will certainly come of it. More than two hundred laymen were present. President Bryant of Colgate, Convention President F. W. Ayer, Rev. Harry E. Fosdick, D. G. Garabrant and others spoke. Rev. B. S. Hudson of Atlantic City has been appointed to lead in the campaign.

¶ The June number will be the Anniversary Number of MISSIONS, and will set forth Philadelphia and the Baptist meetings in becoming style. In this issue we give such facts as prospective delegates and attendants will wish to know, together with the letter of Dr. Clifford to the churches of our denomination throughout the world.

¶The report of the twenty-eighth annual meeting of the Lake Mohonk Conference of Friends of the Indian and other Dependent Peoples makes a pamphlet of one hundred and ninety-three pages, with index, and gives nearly in full the discussions at the sessions last October. Those who are interested in the Indians and in the best development of the Philippines and Porto Rico will find this admirably prepared report of permanent value. Applications for copies should be made to Mr. Henry S. Haskins, Lake Mohonk, N.Y.

¶ The Young Women's Christian Association, which held its third biennial convention in Indianapolis, April 19–24, now represents a membership of over two hundred and sixteen thousand women in the cities, educational institutions, industrial centers, mill villages and towns of the country. The national organization has grown to be a great power, and has not neglected missions as one of its fields of service.

¶ President Taft has appointed Bishop Brent of the Philippines, Dr. Hamilton Wright of Maine and Henry J. Finger of California as the American delegates to the International Opium Conference to be held at the Hague. Dr. Wright has disclosed the fact that Americans are using as large an amount of habit-forming drugs *per capita* as is used in the Chinese Empire. With half a million pounds of opium imported and consumed we may well second China in the effort to get rid of this dreadful drug. All the important nations will be represented in the Conference, and it is sincerely to be hoped that China will receive backing in her laudable efforts to save her people from the opium slavery.

¶ The Congregational Brotherhood has accepted the task of cultivating knowledge of social obligations among Congregational churches and also of acting as a denominational agency for rendering service in the field of social activity. In a way this corresponds to the Presbyterian Bureau of which Rev. Charles Stelzle is the head. Rev. H. A. Atkinson has been made secretary of this department of work. Why should not our Baptist Laymen's Movement have a similar department, as an outlet for lay energy?

¶ What a long pastorate of the right kind means to a community is illustrated in the case of Dr. Amory H. Bradford, who died recently. His one and only pastorate was in Montclair, N.J., a suburb of New York. He began with the church at its organization, and built up one of the strongest Congregational churches in the country. He made his suburban parish equal in influence to any metropolitan parish. From fifty-four members he saw the church grow in forty-one years of his ministry to a membership of nearly thirteen hundred. A missionary pastor, identified closely with the Home and Foreign Boards, he led a missionary church. His books widened his influence. He was the first citizen of Montclair in many ways, beloved and honored. Such a ministry is an incalculable blessing. It is impossible on the three or four year basis. Our own Dr. MacArthur, in a metropolitan pulpit, is one of the few men with a similar record for staying and success.

¶ More than a thousand dollars ($1,051.66) was raised in cash and pledges by the First Church of Akron, Ohio, on a Sunday morning, to meet its missionary apportionment of $915, and it was done in the space of thirty minutes. The service was unique in that a Roumanian class of twenty-five men who have been baptized and attend the services regularly contributed $25 in cash, and sang a hymn in their native tongue. The pastor, Dr. Ambrose M. Bailey, had a map of the world covered with a thousand black squares each representing one dollar. Pledge cards were distributed and the squares removed, thus uncovering the map as the amounts were pledged. There were two pledges of $100 each. Eleven organizations in the church pledged $269, $169 of which came from the Sunday school. The first square removed was for the pastor's two-year-old boy, Raymond Lull Bailey, a direct descendant through Mrs. Bailey of Raymond Lull, the first English missionary to the Mohammedans in 1315.

A FAMILY OF FIVE GENERATIONS

The Siege of Shawneetown

By Walter J. Sparks

THE OLDEST TOWN IN ILLINOIS, WHERE JOHN M. PECK WAS STORM BOUND: TOWN OF McCLELLAN AND LOGAN: GRAPHIC STORY BY A CHAPEL CAR EVANGELIST

"THIS was a right smart town oncet," said "Old Man Winters" as he sat smoking on his porch. "But it's a flood town now and many of the folks is done gone. When the levee broke through last in 1898 and drowned twenty-eight of 'em they moved away, and ain't come back yit, but it was a right smart town oncet."

Shawneetown is the oldest town in Illinois, and the few old residents who can remember its better days sit dreaming of the past. They show with pride the place where McClellan found inspiration for his future greatness, the office where "Bob" Ingersoll began to study law, and the little house behind the levee where John A. Logan courted pretty Molly Cunningham. But the greatest relic of its faded glory is the place where La Fayette landed and was escorted "on a white sheet" stretched from the boat to the little brick hotel. They do not know that at this self-same spot another hero landed; but it was here that John M. Peck marched over the muddy levee to begin his great work for God in the Middle West. As "Old Man Winters" says, "All them times are done gone."

The Upper Town is usually above high water, and still contains some of the older residents, living in beautiful modern houses or in the well-built homes of the good old days, but the Lower Town is

the district of the poor. How all these people live it is hard to tell. The smaller the house the better. "It is easier to tote it back when the flood goes down." But whence comes money for food and clothes, with the slight demand for labor?

"Well," says our aged philosopher, "some has every-day work and some work oncet a week and some works not at all. There's only ten cents difference between him what works and him what

THE HOUSE BEHIND THE LEVEE

don't, and usually the man what don't has the ten cents."

"How's that?" said I.

"Shootin' craps."

Into this district the chapel car comes, settles down and begins the siege. Yes, that is what it is, — a siege; a planting of the artillery in a commanding position, and a pouring in of hot shot until the stronghold of the enemy begins to yield.

The meetings open with such a medley of people as only the chapel car can get together. There are river-men, fishermen, pearl hunters, factory hands, loafers, "those who work every day, those who work oncet a week and those who never work at all." There are the moral, the immoral and the simply unmoral. In they come till the car is packed and the lights burn dim in the thick air.

"When were you in church before?" I ask them.

One man says he went to church "to a funeral, fourteen years ago." Another that he was at church "oncet" when he was a boy, "over to Cave-in-Rock." Most of them will say that they have not gone to church since they lived in this town, but used to go sometimes "away back." They are a motley crowd, but some will catch their vision through the cleft in the rock, and faces so lined and seamed by care and weariness and sin will reflect something of the peace which passes understanding. Among these poor souls are gems which at the touch of God are destined to become more beautiful than the pearls grappled from the depths of their own muddy river.

An invitation is given and many rise for prayer, but they do not understand the message yet. There are women here who are like the Woman of Samaria, though unlike her they will reject their Lord. The giving up of sin means the giving up of a sinful home and facing the world with helpless little children. As the awful consequence of sin they are surrounded by prison bars they fear to break, and when at last they comprehend what is involved, they marvel, weep and turn away.

Night after night the people come. The congregation is standing, softly singing, "I've wandered far away from God, now I'm coming home." Some people are coming to the front, and as one of them draws near, the volume of the song dies down. Some of the women are weeping; many are "chocked up" and cannot sing. No, it is not

COMPANY ON THE BANK WATCHING THE BAPTISM IN THE RIVER

sorrow, it is joy. The Magdalene is about to find her Lord.

There are after-meetings now. Those already in the Kingdom want to sing the songs of Zion and offer prayer for earnest seekers after God. What is "Old Man Winters" saying?

"Can we sing a song or two we used to sing 'way back in old Kentucky?"

Of course they can. The swinging rhythm and peculiar repetition make these strange, weird songs to the missionaries, but by all means let them sing the songs of their own hills. So with many queer little turns and quavers, the swaying of bodies and nodding of heads, there swells forth,

O Fathers, won't you meet me,
O Fathers, won't you meet me,
O Fathers, won't you meet me,
On Canaan's happy shore?

By the grace of God we'll meet you,
By the grace of God we'll meet you,
By the grace of God we'll meet you,
On Canaan's happy shore.

Then we'll shout and sing for glory,
We'll shout and sing for glory,
We'll shout and sing for glory,
There's glory in my soul!

And still the song goes on, inviting the mothers, the brothers and sisters, the children. The missionary is standing at the door. There must be a hand-to-hand conflict tonight. There is too much at stake to let these people go away without a personal word. His wife will keep the after-meeting at white heat.

Here comes Johnnie Gifford, roughened and hardened by years of river life. "Yes," he says, "I do want to be a Christian, though I never thought much on't till tonight. It means such a change in the habits of yer life that a feller kind o' hesitates. Why, I ain't ever been to church since my brother was shot."

"Your brother shot in church?"

"Yes, but he waren't in the shootin' gang. It was this-away. We lived back

BAPTISM WHERE JOHN M. PECK LANDED, ON THE OHIO RIVER

in the hills acrost the river. The preacher was new and he got sassy about the wrong-doin's. The boys 'lowed they'd tar an' feather him. The next night they went to church and kotched hold o' him to pull him off the platform, but he was a fighter and before they knowed it five of 'em was down on the floor. Then they-all shot out the lights, so there should be nary witness, and started in at the preacher. We-all crawled under the seats, but my brother got hit and was hurted bad."

"Did the preacher get hit?"

"Well, I should say! They-all piked seventeen holes inter him."

"No, he didn't die, but I heared he didn't preach no more. He just got discouraged and done quit.

"Yes, I want to be a Christian. I'm goin' to be, but a feller has to get used to the idee."

Here are two women coming out. They are notorious characters, but they rose for prayer tonight. The missionary stops them at the door, but they look defiant and desperate.

"We rose for prayer because God knows we need it," and they step out on the platform.

"O Mothers, won't you meet me," rings out from the car. The women stop as though touched by an electric current; their eyes dilate, their faces twitch, and out there in the dark they join with the people inside in the old mountain song. The strong voices ring out over the dark waters of the river, bringing to two hearts memories of a better past; and then, the song ended, they look at each other and walk away, the younger woman sobbing and wringing her hands. But in the inquiry room, at the back of the car, other souls are repenting, and these come forth, their faces shining with a new light, for they have heard the Master say, "Neither do I condemn thee; go and sin no more."

When the mistletoe on the old oak upon the levee begins to hide beneath

the new-born leaves of spring, the first baptismal service is held at the old Ferry where John M. Peck landed some seventy years ago. Then the missionary turns to the work of providing a home for the young church and large new Sunday school. When $1,500 of the sum needed has been pledged, it is necessary to find a suitable lot upon which to build. This proves a somewhat difficult matter, for the people who hold property cannot get rid of the old idea that poor, water-soaked Shawneetown is the hub of the universe, and ask Chicago prices for every desirable spot. But then, as "Old Man Winters" says, "Shawneetown is older than Chicago.

Oncet a feller wanted to locate a machine shop here, but he waren't willin' to pay the price. He located in Indiany an' hired a thousand men. He'll never know how much he missed by not locatin' at Shawneetown."

After much trouble a lot is finally secured at a reasonable figure. The Missionary Committee of the Fairfield Association undertakes to assume all responsibility for the new church, securing the balance of money needed, building the house and providing a pastor. For present needs the Freemasons kindly lend their spacious hall, and the missionaries go away from the little flood town, leaving the people sad at their departure, but glad at heart because of the better things the chapel car has brought.

"ABOVE HIGH WATER MARK"

Be a Delegate at Philadelphia if you can.
Be a Visitor if you cannot be a Delegate.
Be there, in any event, as one or other.

J. T. PROCTOR

INTERVIEWS WITH CHRISTIAN LEADERS

Conditions in China

THE modern type of missionary teacher is well represented by Rev. J. T. Proctor, President of Shanghai Baptist College, Eastern China, who has just reached this country on furlough, much broken in health by years of incessant strain and overwork, but keen as ever of spirit. The Editor knew Mr. Proctor when he was a divinity student, and predicted for him then the successful career that is now matter of record. He belongs to the statesman missionary class. Chinese history and problems possess for him a fascination. He believes that the more you know about a people the better you can understand and approach and help them. But it is my purpose now to interview this returned missionary, not describe him, and let him do the most of the talking for the benefit of all of us. It was good to look again into his face, and sitting at the lunch table we chatted about many things.

EDITOR. How long since you left your field?

MISSIONARY. Nine weeks. We spent three happy weeks in London. The change was very restful, and the city never seemed so wonderful. Then I had the great privilege of being present in Parliament when the matter of Canadian reciprocity was up; and a little later when Earl Grey set Europe agape by his speech in response to President Taft's peace proposals. Nothing ever came in more fortunately. The feeling aroused by the Canadian annexation talk which had been reported, and by the new trade relations proposed, was turned into a new channel by the peace idea, which put the United States in the right light and won the instant approval of the English people of all parties.

EDITOR. To go back to China, what was the plague and famine situation when you left?

MISSIONARY. Of course, it was very bad, but in Shanghai we knew little of it at first hand — as little as the people in Boston realize what is going on in San Francisco. As none of our missions are in the sections touched, the direct news that I got was slight. There is no doubt, however, that the heroic work of the missionaries during the troubles, their disregard of life in the pursuit of relief service, their medical assistance, and their cheerfulness in the face of most perilous conditions, have won them a new place in the Chinese estimation and will tell upon the future of missions in the Orient. Such crises bring out the human test, and the Chinese admire goodness and bravery as much as any people.

EDITOR. How about the Chinese feeling toward Americans at present?

MISSIONARY. So far as my knowledge and observation go, it is unusually friendly and cordial. The missionaries are respected and recognized at their

worth, and whatever occasional outbursts there may be are only natural, when racial and religious prejudices are taken into account. On the whole, the conditions are decidedly favorable for mission work.

EDITOR. What is the most significant movement in the Empire at the present time?

MISSIONARY. The military movement, I should say. This is little less than revolutionary in character. The Chinese have been peculiarly a peaceable people, without sense of nationalism, following agriculture, not arms. The military life has been looked upon with contempt, as among the lowest in the social scale. "Better have no son than one who is a soldier" is a popular saying. The literary class was the ruling caste, and the soldier was regarded as a necessary evil. Hence China offered no inducements to young men to seek military preferment, and had no army worthy of the name. The Russian-Japanese war opened the eyes of her people, but little was done until after the death of the Empress Dowager and the introduction of a new regime of reform, including a tentative popular assembly and the construction of a constitutional government by degrees. The Prince Regent, a brother of the former Emperor, has traveled in Europe, and so have his three brothers, who caught the western spirit in London where they studied and observed. These are modern men, and through them the new military ideas have become diffused. The social rank of army and navy officers has been raised toward the German and English level, and the new military spirit is manifest on all sides. Many schools have military drills. There is danger of going too far, but it means that China has decided to take care of herself, and no longer be dependent for existence as a nation upon the plans or purposes of the western world Powers. It also means the development of a national spirit, a patriotism similar to that of Japan.

(This statement regarding militarism and its new development was made several days before the news came of the edict of April 3, which confirms Mr. Proctor's views.)

EDITOR. How about the progress of constitutional ideas in China?

MISSIONARY. The growth of interest in the reform measures has been wonderful. It must be remembered that the idea was novel. The people for centuries had been accustomed to the rule of an unknown and unseen Emperor, who was a representative of the gods, and to a literary class which filled all government positions. Therefore, the masses had no interest in the general government, having no chance to exercise the slightest influence upon public affairs. This explains the absence of national feeling, of love of country as we know it. The provinces and local village governments were of some concern, because they were the tax collectors for the Empire. Taxes represented government to the masses, and taxes inspire little patriotism where there is no representation. The idea of suffrage, of a constitution, of individual political rights and privileges, of a representative parliament, of personal liberty — all this was new and strange. But the new possibilities fired the popular imagination, and China is alive with interest now. Of course, the Chinese National Assembly was tentative and experimental and smooth sailing was not to be expected. It accomplished much in paving the way for a general parliament in 1913. Having had a taste of power, nothing can prevent China from having a constitutional government of the modern type.

EDITOR. How about education?

MISSIONARY. That is the means by which the new ideas will progress most rapidly. Everybody knows how the system of centuries was overthrown in a day

by imperial edict (1905) and a western school system established. The Chinese have seen the results of a superior education in Japan. The sending of young men of high rank and superior ability to England and America is evidence of the fact that China does not wish to have the Japanese educational influence predominate. English is taught in the schools of all grades, and there are those who predict that the English alphabet will rapidly supersede the complicated Chinese, and English become more and more adopted. This, too, shows the strong preference for Americans and English as against the Japanese. China is not sure how far Japan would like to go as the dominant power in the Orient. She has confidence in the purpose of the United States, and turns to us, in spite of our unjust treatment of the Chinese who come here to make a living. Nothing is more interesting than to see modern school buildings constructed of the bricks taken from the demolished halls formerly used for the classical examinations.

EDITOR. How do our mission schools keep pace with the advance in the government schools?

MISSIONARY. We maintain excellent rank. One difficulty we have to meet in the college just now is that of fitting students so that they will stand good show to pass the examinations for the new scholarships which mean education in England or America. The government has a system that works something like the Rhodes scholarships, the idea being to send the brightest boys to the West for education rather than to Japan. We are urged to adapt our curriculum to these scholarship requirements. As our aim is not to prepare specially for such a purpose, I do not know whether we shall do so; but I do know that we have lost some of our best students because they could get the special preparation elsewhere and were eager for a chance at the foreign educational prizes.

EDITOR. What do you consider the chief problem of China today?

MISSIONARY. The Manchus, who are a unique ruling class and constitute China's race issue, unlike any we know. There is constant irritation because of the undue filling of the government offices by the Manchus to the exclusion of the Chinese. That the dynasty should have been able to maintain this comparatively small number of aliens so long in pride and power is not easily explainable to us. But the new spirit of liberty makes the position of the Manchus as a governmental and leisure and superior class untenable. The story of the Manchus is too long to go into here, but it is full of interest to the student, and the solution of the problem they form will be difficult. Things may happen rapidly, however. As I look back to the beginning of my work, only thirteen years ago, I can hardly realize the vast changes in sentiment and plan and outlook — nothing less than the awakening of a nation from the sleep of centuries.

EDITOR. And is all this change making for good?

MISSIONARY. Yes, undoubtedly. If all that is good in the old is conserved, — and there is far more than people suppose who are unacquainted with the facts, — and if Christianity can impress its true character upon the new life as it develops, we shall see a people new born. Here is the demand of the crisis hour upon the Christians of England and America. This is the question which profoundly interests me: What are the Protestants of the West willing to sacrifice for China's redemption? What are the Baptists of the United States willing to do in order that China may have a Christian church as the most powerful influence in its new civilization?

The Baptist Meetings in Philadelphia

> This World Alliance assembly will emphasize anew the distinctive principles of our faith. The Baptist who does not rejoice in the share his fathers have performed in establishing civil and religious liberty, must have ignorance instead of knowledge in his head, and iced water instead of red blood in his veins.
> —*R. S. MacArthur, D.D.*

THE Baptist Meetings this year present an opportunity such as will not come again for a long time. All conditions are favorable for a gathering of Baptists that shall be memorable in our annals as a denomination. Here are some of the patent reasons why you should attend, even at some sacrifice if necessary.

¶ The Scope of the Meetings is Remarkable

1. The Northern Baptist Convention (June 13 to 18). This includes the annual meetings of the affiliated missionary societies—the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society. The six days will be crowded with swiftly moving programs, with discussion of matters vital to the denomination in the North.
2. The General Convention of the Baptists of North America (June 19). This organization, which was effected at Jamestown, meets triennially. Its object is the bringing together into fraternal fellowship of representatives of the Baptists of the United States and Canada, and the discussion of general matters of broad denominational interest. If the Baptists of the North and South are ever to get together, it will be through such a medium.
3. The Baptist World Alliance (June 19 to 25). This is the crowning organization, for beyond its range Baptists as such cannot go. Its purpose is to bring into union the Baptists of the world, and to promote the spirit of fellowship, service and co-operation among them. It is expected that every nation where Baptists exist will have representatives in Philadelphia. The Alliance meets once in five years. Be sure to read Dr. Clifford's Letter, on another page, and feel the solidarity of denominational life and interest which this Alliance signifies. It will be a unique gathering.

¶ The Place of the Meetings is Accessible

Philadelphia is readily reached from all parts of the country. It is on the familiar routes of travel. It possesses peculiar interest for Baptists. It was the earliest rallying center of the denominational life in America. Here was organized the first Baptist Missionary Society, commonly called the Triennial Convention, so that the General Convention of 1911 had its forerunner in 1814, when the Baptists of the whole country were one in organization for missionary work. It is something, too, to have a First Church that dates back to 1689. As the cradle of American liberty, also, Philadelphia is of interest. No more delightful place could be found for the great meetings.

¶ The Subjects are Vital

"The Baptists and the World's Life" is the general topic. The Sufficiency of the Gospel (a) for the Salvation of the Individual (b) for the Salvation of Society. The Christianizing of the World. The Spirit of Brotherhood. The Church and Education. The Church and Industrialism. Baptists and the Coming of the Kingdom. The Lordship of Jesus will be the theme of the sermon Sunday morning, June 25, by Dr. E. Y. Mullins, of Louisville Seminary. These topics will be discussed by some of the most noted men in Great Britain, Europe and America. There will also be a great Women's Session and one devoted to Sunday school and young people's work.

Sectional meetings, when every race and nationality will meet in some appointed place, will be a marked feature. "The Roll Call of the Countries," when each country will respond in its own tongue and when the same hymn will be sung together in many languages, will be a memorable occasion.

¶The Gathering Will be Notable

About five thousand delegates and visitors are expected, among whom will be many of the most noted men in Great Britain and America. From England will come such men as Dr. John Clifford, pastor of the Woodbourne Park Baptist Church of London for nearly fifty years, and one of the foremost preachers and citizens of the Empire; Rev. J. H. Shakespeare, M.A., member of the family of the great poet, Secretary of the Baptist Union of Great Britain and Ireland; J. T. Marshall, D.D., Principal of the Manchester Baptist College, of international reputation as a lecturer; Rev. F. B. Meyer, D.D., one of the most popular annual visitors to America; and Rev. Thomas Phillips of London, who will preach the Alliance sermon. Nine are coming from New Zealand. About one hundred are coming from Russia, Roumania and other countries of Eastern Europe, most of whom have been in prison and suffered persecution because they have dared subscribe to the Baptist faith. Among them will be Rev. W. Fetler, pastor of the First Baptist Church of St. Petersburg, and an evangelist of great power.

¶The Rates Will be Reasonable

1. The railroads have granted rates of one and one-half first class limited, with minimum of two dollars for the round trip. Tickets on sale June 10, 12 and 13, and 17 and 19; only purchasable and usable for the start on these days; good until June 28, with extension privilege to July 31 for one dollar extra, paid on depositing ticket with special agent in Philadelphia before June 28. This makes side trips possible, or a month at the seashore, or attendance at the International Christian Endeavor Convention at Atlantic City (July 6-12). The tickets will be sold outright for the round trip, avoiding the certificate plan. For transportation information write to Rev. F. S. Dobbins, 1701 Chestnut Street, Philadelphia.
2. Hotel accommodations and home entertainment will be provided at reasonable rates. The following card contains the needed information. Cut it out. Fill it out to suit you, and send as directed.

NORTHERN BAPTIST CONVENTION, JUNE 13 to 18
GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA, JUNE 19
BAPTIST WORLD ALLIANCE, JUNE 19 to 25

APPLICATION FOR ASSIGNMENT

Name . . . . . .
Address . . . . . .
Expect to Arrive June . . . . . .
Expect to Leave June . . . . . .
Would prefer accommodations as follows (Underline Your Choice) { American Plan / European Plan / Private Home }
Willing to pay per day for each person . . . . . .
How many rooms to be reserved . . . . . .
Delegate? . . . . Visitor? . . . . From . . . . .

RATES (Per Day Each Person)

$2.50 and up, American Plan
$1.00 and up, European Plan
$1.00 and up, Private Bathroom
$2.00 and up, Private Home and Full Board
$1.25 and up, Private Home with Breakfast
$1.00 and up, Private Home (Room only)

Give full information to avoid misunderstanding

NOTE.—If reservation is being made for several persons, kindly state on back of card those who wish to share rooms together, if any, and also whether private bathroom is desired. The Committee will do its best to comply with your wishes and will send you an assignment card at an early date. Send in this application as promptly as possible to

RAY L. HUDSON, Chairman of Hospitality Committee,
208 Roger Williams Bldg., Philadelphia, Pa.

Churches that desire to get the best out of their Pastors will, if they are wise, see that one way to inspire the preachers so that in turn they may inspire their people, is to send them with their expenses paid to the great Baptist Meetings in Philadelphia in June. The world touch cannot fail to get into their sermons and make them powerful

Self-Support in the Philippines

By Rev. A. E. Bigelow

MISSIONARY AT JARO, PHILIPPINE ISLANDS

JUST as there is no greater burden to the heart of a faithful Christian worker than apostasy, so also is there no greater cause of profound joy than evidences of growth in the Christian life. If this is true in the home land, it is much more true in this land of remarkable contrasts. Our hearts are often wrung with sorrow because of the first, and yet we are not left without the consolation and inspiration of the second. Only the other day was I permitted to rejoice through the discovery of one of these evidences, and I am sure you would like to participate, not only as a Christian, but also as a Baptist and as an American.

The annual association of churches in Mr. Briggs's district, which has fallen to my charge during his furlough, was opened with a conference for pastors. In this conference one of the most important matters brought to my attention was a complaint on the part of the majority of the preachers of a lack of financial support by the churches. Being new in this work, I went over the entire situation and the following interesting facts were brought out.

In the beginning of his work in this

SUGAR CANE SELLERS IN THE PHILIPPINES

district Mr. Briggs had a man on whom he depended for the Visayan preaching and whom he paid a stated salary. This salary proposition became the occasion of a serious problem, both as regards amounts to be paid and the spirit of the worker. The problem grew with the work until Mr. Briggs decided to drop him altogether. By this time, however, the membership of the churches was quite large and God raised up volunteers who were enlisted, taught and finally ordained. Seven of these men are now in active service on the field and the other is a colporter. The latter is paid a salary by the British and Foreign Bible Society, but the others receive no money from the missionary, except their annual poll tax, an occasional suit of clothes and a little rice, amounting to less than twelve dollars annually. They have also a standing agreement that they shall be helped in times of great need, and are occasionally loaned money by which they carry on whatever business they have in hand, though these amounts are quite small. They are expected to earn their own living with this nominal help. On the other hand the churches must build their own chapels, maintain their own services, and besides are taught to contribute regularly to a propaganda fund. They are also taught that the "laborer is worthy of his hire."

The outcome of this has been that twenty-two of the twenty-three churches have built and kept in repair good bamboo chapels; have maintained services ranging from one to seven times a week; have contributed regularly to the fund for a local religious paper, and also have given quite acceptably to this propaganda fund. But they have not kept the same pace in providing for their pastor.

A new phase of this problem has grown up of late in the fact that the supply of acceptable workers has not kept up with the growth of the work. New churches have been organized and new openings have called the workers from their homes, thus lessening their earning power. In some cases their wives have been able to keep things going by spinning or other work, but they have not always been cared for up to the requirements of the situation. This was their complaint, and they wanted to know what they were going to do, hinting that other missionaries paid the native pastors a salary. As it was twenty minutes past midnight I dismissed the meeting, promising to give them an answer later.

On the morrow the association began, and from the opening hour to the close it was full of interest, well attended and most thoroughly enjoyed by all. No part, however, was more satisfactory to me than the conference of deacons and deaconesses. Two of the younger preachers led it by short addresses on the duties and the qualifications of deacons. Then followed an open meeting which was participated in by all the preachers and quite a number of deacons and deaconesses. The climax was reached when the financial question was under discussion. Difficulties were stated by some; how they are being solved by others. Several churches have their deacons and deaconesses organized into a regular financial committee. They take entire charge of all financial questions, both as a legislative and executive body, and there has not been any trouble in meeting all obligations. Especially was this true of the church where the association met, even though they held a meeting every night in the week. Some of the churches also made a regular offering for the poor. All this seemed to arouse enthusiasm in the weaker and less organized churches and they asked many questions. Then to seal the whole matter one of the preachers made quite a sensational

speech, proposing not only the organization of such committees in every church but the organization of all the deacons and deaconesses into an associational society. This man then brought up the problem of the finances of the pastors, laying stress on their being away from home and the need this fact raised, for most of the other discussion had referred to the running expenses of the church. The spirit of the Master was certainly present. He was heard in silence. It was all new to them. It took time for them to follow him and grasp the situation, but as others took it up our hearts were filled with a gratitude and joy such as only could be inspired from above. To us it was a direct answer to our prayers concerning the conditions of the pastors. Every church present pledged to do its utmost to establish such a work, and it was determined, if possible, to organize the associational society at the next annual meeting. Neither Miss Johnson nor I felt that we should say a word, so completely did the matter seem to be under the guidance of the Spirit; though it is needless to say that we said "Amen" every chance we had.

To you who are so far away this rejoicing may not seem well founded because of the small amounts that are involved, but I want to assure you that no situation at home is more real. If the amounts of money that can be raised must necessarily be small in this district where all are laborers on a small scale and quite poor, so are the needs, both for the running expenses of the churches and of their pastors. The simple life reigns here, and there are present conditions for sacrifices that would put to shame any church at home. When once these people get the idea into their heads that it can be done, right then there will be self-support. They have the zeal. The means are either already at hand, or to be had for a minimum of struggle, and all that is needed are a few object lessons. This move we believe is only one step, but it is a big one in the right direction. If we can only keep it going and we are sure to have loyal support, this most vexatious and momentous question in the life of any church, or association, is going to be solved. It has in it the germs of strength, liberty and independence.

COLPORTAGE CART, JARO, P.I.

Devotional

Prayer for Missions

O LORD, who didst come to seek and to save the lost, and to whom all power is given in heaven and earth, Hear the prayers of Thy people for those who at Thy command go forth to preach the Gospel to every creature. Preserve them from all dangers; from perils by land and by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. While they plant and water, O Lord, send Thou the increase; gather in the multitude of the heathen; and convert in Christian lands such as neglect Thy great salvation; that Thy Name may be glorified, and Thy kingdom come, O Saviour of the world; to whom, with the Father and the Holy Spirit, be honor and glory, world without end. Amen.

✠

PRAY —

That the family altar may be established in a multitude of homes where now there is no morning or evening prayer, to the end that the children may be trained in reverence for God and to habits of worship.

That in the family worship there may be a constant remembrance of the missionaries and their fields.

That upon the Christian ministry may fall a double portion of the evangelistic and missionary spirit.

✠

Bible Sermons and Creed

What is the bible the world is reading?
Your daily life and mine.
What are the sermons, the world is heeding?
Your daily life and mine.
What are the creeds, the world is needing?
True lives, yours and mine.

✠

Treasures of Thought

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. — Phil. iv. 8.

"We need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which at present we see a way." — *Report of Commission on Co-operation and Unity.*

"Prayer is the method which relates the irresistible might of God to the missionary enterprise . . . . Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer." — *Report of the Commission on Carrying the Gospel.*

Be one of those benignant, lovely souls that, without astonishing the public and posterity, make a happy difference in the lives of those around them and in this way, lift the average of human joy. — *George Eliot.*

Without the silences of life there can be no true greatness, and no man can be great in the hours of expression and daily activity unless he has first been great in the silent places of his individual life. — *Theodore Lyman Frost.*

And today any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of his life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength. — *Robert E. Speer.*

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives, but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch. — *Phillips Brooks.*

We all might do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.

THE WHITE SECTION IS THE FIELD IN WHICH OUR HOME MISSION SOCIETY WORKS

The Baptist Belt in Porto Rico

By George Sale, D. D.

SUPERINTENDENT OF EDUCATION, HOME MISSION SOCIETY

WHATEVER may be said of the rule of the Spaniards in Porto Rico, no fault can be found with their road-building, except that they did not build more roads.

The military road extending diagonally across the island from San Juan to Ponce is eighty-five miles long, though the distance between those cities is only sixty miles as the crow flies. Some say that this is owing to the mere business fact that the road was built by contract at so much per mile. It is not necessary to accept this unlovely suggestion, however, as the road climbs over the mountains of the interior and reaches a height of 3,000 feet at Aibonito, its highest point, and many detours are necessary to find easy grades among the mountains. The motor enthusiast will find here a superb roadbed, easy grades, and a spice of danger in the many sharp curves close to the edge of yawning ravines. Everywhere the roadside foliage has the appearance of that of a well-kept park, and everywhere are to be had views of surpassing beauty. One wonders how the town at the highest point, Aibonito (O how beautiful), retained its name, for that exclamation breaks from the lips at every turn of the road.

A WISE ARRANGEMENT

Our Baptist Mission territory extends along either side of this road and makes a Baptist belt across the island from northeast to southwest. A wise agreement among the Christian bodies operating in the island provides that in places of less than 7,000 inhabitants the body first establishing a church shall have the town as its exclusive territory. As a result of this arrangement in all the

small towns Protestantism is represented by one denomination only. At San Juan and Ponce, the large cities at either end of the road, all the principal denominations have churches. Aibonito is a "Methodist town," but all the other towns on the main road and on branching roads are occupied by our missions.

SAN JUAN AND PONCE

San Juan and Ponce are very different cities in appearance and spirit. San Juan is a walled city with an ancient flavor about its streets. It is the center of political agitation and the stronghold of Porto Rican traditions. Ponce has a freer, more modern atmosphere, as its streets are wider and its area greater. It is the great Protestant stronghold. One of the speakers at the Evangelical Conference in November last apostrophized the city thus: "Ponce, thou art the evangelical capital of Porto Rico!" Our strongest and most progressive Baptist church is here, and for many years the Ponce district enjoyed the personal supervision of our General Missionary, Dr. A. B. Rudd.

ATTRACTIVE CHURCHES AND HOMES

In a brief stay of thirteen days on the island we were unable to see very much of the actual work of our missionary force. Thanks, however, to the excellent roads and a good car we were able to visit some twelve important stations and inspect our church property. It is a pleasure to bear witness to the general neatness and attractiveness of our churches and the air of prosperity about them. There is not here the disadvantageous contrast of our chapels with the Catholic churches that one finds in Mexico. Often the Baptist church, though smaller, is a far more imposing structure than the great barn-like wooden buildings of the Catholic churches. Catholicism here is largely devoid of that artistic charm so omnipresent in Mexico. This attractiveness of our churches and the spotless sweetness of our missionary homes I find to be one of the impressions of Porto Rico to which my mind frequently returns. Not least in their influence on Porto Rican life are the superb housekeepers we have sent thither as our missionary wives and the lady missionary workers. They know how to make of Porto Rican products dainty dishes tempting to appetites more fastidious than ours.

PONCE, WHOSE BUILDINGS, PARKS AND PEOPLE ARE AMONG THE MOST INTERESTING IN PORTO RICO. THE CITY IS THE COMMERCIAL CENTER, AND HAS THE MOST AMERICAN SPIRIT AND ATMOSPHERE

VIEW FROM VIRGINIA REST HOUSE

BARROS ON THE STEEP HILLSIDE

THE CENTER OF THE ISLAND

The population of Porto Rico is largely rural and the country missionary work is of great importance. Our one visit to a country field will not soon be forgotten. If you will place the point of a pencil as nearly as possible in the middle of the map of Porto Rico you will find that it is not far from the town of Barros. It is said that if one could drive a staple in the middle of this town and by some mighty force lift the island out of the sea, its equilibrium would not be disturbed. Barros is now reached by an excellent road from Barranquitas, but one must return by the same route, as it is the only road for wheeled vehicles into the town. Up to four years ago or thereabouts it was reached only by a five-hours' ride on horseback over the mountain trails. Dr. Morehouse thus visited the town eight years ago.

DON SANTIAGO JIMINEZ

Into this secluded town shortly after the opening of our work on the island came riding one day Gabriel de Santiago, one of our Porto Rican preachers. He laid there the foundations of the excellent church that now worships in an attractive chapel on the most conspicuous corner in the town. Farther over the mountains he went and found about ten kilometers from Barros a well-populated valley generally known by the name of Culebra. Here lived Don Santiago Jiminez, a Porto Rican of wealth and influence, a sort of halfway feudal lord of the valley. Realizing that this man's influence was supreme in the district, Gabriel de Santiago set about to win him over and succeeded. He himself is not a member of the church, but his wife and children are, and one of his sons, Francisco Jiminez, is pastor of the church at Coamo. Out of the church founded in this valley have come two other young men for the native ministry; and the great rambling house, and all that Don Santiago has, is, as he says in the hospitable Porto Rican phrase, "at the orders" of Don Bartolo, as our General Missionary is affectionately called, and his Protestant friends; and Don Santiago himself, so Don Bartolo says, is not far from the Kingdom.

FOLLOWING THE MISSIONARY TRAIL

Arriving at Barros after a long auto ride from Ponce we took horses and started for this valley. Up, up, the trail went to the mountain's top and

then down, down, by a zigzag trail to where the white chapel stood out from the green hills. It was dark when the chapel was reached. The bell was rung and we watched the lanterns of the worshipers as like wandering stars they came moving down the mountain slopes on all sides to the chapel. Then followed the service, and after that a wedding quickly improvised when it was known that the missionary had come. The simple ceremony was solemnly performed by Dr. Rudd, and then our party rode away in the dark to the spacious home of Don Santiago and to rest — to be awakened in the early hours by such a barnyard chorus as I never before heard; dogs and cattle and horses and pigs, geese, chickens and guinea fowl, and I know not what else, with the shrill piccolo effect of myriads of crickets and katydids or similar dwellers in the orange and banana trees that surrounded the house.

I shall not attempt the impossible task of describing the beauty of this valley. As Dr. Rudd and I halted our horses at the head of the trail and took a last long look at the sweeping slopes of the mountain sides we burst involuntarily into the stanza,

"Could we but climb where Moses stood
And view the landscape o'er,
Not Jordan's streams nor death's cold flood
Could fright us from the shore."

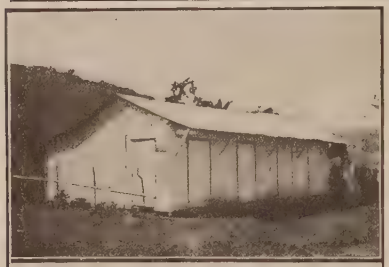
And I confessed that not even the perils of that mountain trail down which with outward show of bravery, but inward trepidation, I had ridden my horse the night before, could deter me from another visit to that lovely valley; and Don Bartolo says that it is the steepest trail he knows in Porto Rico.

THE RIVER OF THE DEAD

And indeed to reach that valley we did cross the river of the dead. A little babbling brook it was, but the story goes that once when it was swollen by rains, a burial party was attempting to

HILLTOWN OF BARROS: CATHOLIC CHURCH WITH TWO TOWERS: BAPTIST TOWER ON RIGHT

RENTED MEETING HOUSE, SAN LORENZO



1. PARSONAGE AT CAGUAS
2. RENTED MEETING HOUSE IN A COUNTRY DISTRICT
3. A COUNTRY CHAPEL OF CHEAPEST GRADE
4. RENTED MEETING HOUSE IN SAN ANTONIO, WHERE WE OUGHT TO HAVE A GOOD HOUSE

cross with a dead body. Their feet gave way and they let the dead man down into the water. Whether the deceased thought that it was the River of Jordan and that being almost over it was time to wake up, the story does not say, but it does say that as soon as the water touched him he came to life; and the stream was ever after called *El rio de los muertos*, —The River of the Dead.

THE STRATEGIC POINT

The main purpose of this visit to Porto Rico was to study the educational situation and to report what educational features should be added to our missionary work. The future success of the work in Porto Rico and in similar fields depends on a supply of native workers as pastors and teachers. For this the Christian Academy or College is necessary. Our swift survey of the principal stations, the visit to a typical rural field, and the opportunity of studying the missionary forces of all Protestant bodies afforded by the Conference of workers described in a previous article gave the background of conditions necessary for our problem.

A consideration of the forces that are at work to make a new Porto Rico, as set forth in a previous article, shows clearly the educational need that our Protestant Christianity must supply, and every consideration points to Rio Piedras, the seat of the Normal School and of the future university, as the

CONTRAST BETWEEN THE CATHOLIC CATHEDRAL AND OUR RENTED HOUSE WHICH IS USED AS A CHAPEL. WE HAVE THE GOSPEL THAT THE PEOPLE WANT, AND OUR CHAPELS ARE FULL WHILE THE GREAT CHURCHES ARE EMPTY.

strategic point in the island for educational missionary work. This year there are more than two hundred students in the Normal School, the greater number of whom are from distant points. We have in Rio Piedras one of the most attractive chapels on the island. Ours is the only evangelical church in the town, and therefore the only direct Protestant influence on that large body of students.

A BIT OF BIOGRAPHY

The pastor of the Rio Piedras church is Juan R. Cepero, a Porto Rican of education and character and an excellent speaker. The story of this man is full of human interest. He was the son of a Porto Rican teacher, who did his best to give the boy such educational advantages as the island afforded. When Cepero was twenty-one years old his father died, leaving four young sisters in his care. By dint of steady perseverance he continued his studies, availing himself of the highest training to be had on the island. He was one of the group of Porto Rican teachers who came to this country in 1904, when he took summer courses at Harvard in pedagogy and English literature. Returning to Porto Rico, he devoted himself to teaching, and soon rose to the highest rank among the teachers on the island.

He was a man of religious feeling, and though he found no satisfaction in the Catholic Church he believed in God, and was wont to pray for the enlightening of his understanding and for guidance. The visit of a Bible colporter led him to secure a copy of the New Testament. The reading of the gospel of Matthew brought at first self-revelation and a new mental anguish, followed as he read on by peace, gladness, and as he says, the unfolding of a new life with a new horizon. "In reality I was a new man and the world was for me a new world."

Subsequent reading led him to seek the company of Christians, and to make a public profession of his faith, giving the reasons which led him to his new determination. From that day he declares his chief pleasure was found in the company of Christians and in the preaching of the gospel, and at the first opportunity he gave up the profession of teaching and became a preacher. The Baptist Association of

REV. JUAN CEPERO AND HIS FAMILY, OF RIO PIEDRAS

Porto Rico has chosen Cepero as its representative at the Baptist World's Alliance in Philadelphia. This brief sketch of the man is sufficient to indicate how well he is adapted to the work in Rio Piedras.

WANTED: A LOCAL HABITATION AND A NAME

Our training school for Porto Rican ministers has been moved to Rio Piedras and is in affiliation with the Normal School, its students being freely admitted to courses there offered. The school has now twelve promising students, and Pastor Cepero is trying the dangerous experiment of adding the work of instructor to that of pastor of the church. When we left Porto Rico he was sick in bed.

SCHOOLGIRLS AT OUR COAMO SCHOOL

Indeed, an unpleasant reflection upon the work in Porto Rico is that of the heavy burdens laid upon the workers there through the removal from the island of two of our American missionaries by sickness. Everybody is overburdened and Dr. Rudd is trying to do the work of two men, in addition to the general supervision of the field. This must not be allowed to continue. There is a strong and immediate call for two men, one as director of the school and one as superintendent of a missionary district.

But to return to our school. It is now without a local habitation and a name. Its sessions are held in the church building and its students board in a private house in town. Some one should seize the opportunity of giving to the school both a local habitation and a name, and thus render a great public and denominational service. One of the greatest needs of Rio Piedras is that of dormitories for the students. By a

ONE OF THE BEST VILLAGE CHAPELS

PARSONAGE AT CAYEY

modest expenditure of money we could erect a building for our school and at the same time provide a Christian home for students attending the Normal School. Thus we should bring under the influence of our Christian teachers and students young men whose influence is sure to be great among the Porto Rican people.

We need not provide for instruction of our students in academic branches. By planting our school in Rio Piedras we can avail ourselves of all that the government is doing. This plan of affiliation has the cordial approval of the Commissioner of Education and the Dean of the Normal School. It is quite certain that if our dormitory were erected it would at once be filled to its capacity.

MANIFEST DESTINY

I am familiar with the work in Mexico, Cuba and Porto Rico, and I do not hesitate to say that in all our Spanish field the one special thing that appears to me of greatest immediate importance is the erection of this school building in Rio Piedras.

Those who believe in manifest destiny will be impressed by the converging lines that point to this as the first task to be undertaken in Porto Rico. Here are gathered choice young men and women from all parts of the island, most of whom will soon be teachers in the public schools and so fill a most im-

CHURCH AT CAGUAS

CHAPEL AT ADJUNTAS

portant place in the making of the new Porto Rico; here is located our training school for men, already in affiliation with the Normal School and needing a permanent building; here we have an attractive church building and a Porto Rican pastor specially fitted to work among students and teachers; we are already owners of a choice building lot directly opposite the Normal School grounds; and in the division of work among the denominations this town falls to us.

GRINDING COFFEE FOR THE ENTERTAINMENT OF AN AMERICAN VISITOR

MISSIONARY STATISTICS

The latest obtainable statistics as to the work of evangelical denominations in the island of Porto Rico shows a total missionary force of 116 Americans, men and women, 25 ordained and 185 unordained native workers. There are 222 organized churches with 10,767 members and 109 church buildings. There are 35 day schools, two boarding schools, a total school attendance of 2,468 and 12 school buildings. There are 6 orphan asylums, 3 hospitals, 6 church papers with a circulation of 7,700. There are 240 Sunday schools with 15,287 scholars, and the total value of missionary property is $685,561.55.

The evangelical bodies at work in Porto Rico given in the order of their membership are the following: Presbyterian, 2,800; Methodist Episcopal, 2,510; Baptist, 1,950; United Brethren, 903; Reformed Episcopal, 571; Congregational, 477; Protestant Episcopal, 470; Christian Alliance, 377; Church of Christ, 300; Lutheran, 262; Christian, 179; and Seventh Day Adventists, 8.

These are the latest statistics obtainable and are brought up to about July 1, 1910. Statistics are now being tabulated bringing the facts up to January 1, 1911. The one unchanging fact is steady progress.

Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

June Subject: Our Denominational Power and Obligations

MAKE DR. CLIFFORD'S LETTER THE FEATURE OF THE PROGRAM
GIVE THE FACTS CONTAINED IN THIS NUMBER ABOUT THE MEETINGS

The Baptist World Alliance

A NOTABLE LETTER FROM DR. CLIFFORD

To the Baptist Churches throughout the World, Greeting:

Dear Brethren and Friends: — Permit me, as the president of the Baptist World Alliance, to invite your attention to our second Congress, which takes place in the city of Philadelphia, from June 18 to June 25 inclusive.

The first Baptist World Congress was opened in London on Tuesday, July 4, 1905. Over it Dr. Maclaren, beloved, honored, and world-famous, presided; and one of its chief results was the formation of the Baptist World Alliance. Soon afterwards the Alliance created a European section and sent a commissioner, Dr. Newton Marshall, to inquire into the condition of our churches in Europe. This was followed by the visit of a deputation to the churches in Hungary, in the interests of freedom, unity and progress.

In August, 1908, the first European Baptist Congress was held in Berlin. Brethren from every part of the Continent were welcomed by the Baptists of the city with overflowing affection, and entertained with unstinted generosity. They "all met in one place," and "were all filled with the Holy Spirit, and began to speak, according as the Spirit gave them utterance." It was a most memorable time. Our hearts glowed with love to the Lord, who made us one in himself and one with each other. The sense of isolation was destroyed . Unity in aim and spirit, in ideals and effort, was felt to be an inspiring reality. An impressive witness to the Baptist faith was given in one of the world's great capitals. The living Christ

was preached, the wisdom of God and the power of God, the Centre of our Confession, and the one and only Head of the Church. Continental Baptists thanked God and took courage in the midst of their persecutions. It is not too much to say that a new era dawned for the kingdom of our God and his Christ on the Continent of Europe.

Since then our commissioners, Revs. C. T. Byford and A. J. Vining, have visited the churches of Russia and of the various States of Southern Europe, to cheer and guide the brethren, and to prepare the way for the Alliance to carry forward the marvelous developments of the spiritual life amongst the Magyars, Czechs, Slavs, and other races now so graciously visited by "the dayspring from on high, shining upon them that sit in darkness and the shadow of death, and guiding their feet into the way of peace."

And now the Congress is at the doors. Within a few weeks we shall meet together in the Baptist Temple, Philadelphia. Surely we shall not only mark history, but *make* it. May I therefore be permitted first and chiefly to plead with you, dear brethren, for earnest and special *prayer*? We shall meet in the spirit of complete dependence on God. Let all the churches pray that his Spirit may inspire, lead and rule all our proceedings. Great questions will come before us; only his grace can guide us to right answers. Grave problems will be discussed, and their solution will shape the future of our work. Let us therefore pray that God will "daily increase in us the manifold gifts of his grace, the spirit of wisdom and understanding, the spirit of counsel and spiritual strength, the spirit of knowledge and true godliness, and the spirit of holy fear." We need to breathe the bracing air of the hills of God, to know prayer not only as petition, but as communion with God the Father, and with his Son Jesus Christ our Lord. The Pentecost of the Acts of the Apostles was baptized in prayer. We can only repeat its marvels in the degree in which we share that baptism of the Holy Ghost.

The Congress Sundays should be set apart everywhere for commemoration, witnessing, service, and believing prayer. For Sunday schools the Alliance has issued an "Order of Service" to be used on June 25 throughout the world. But in addition, these Sabbaths may be used for grateful recollection of the immense service rendered by our predecessors in the Baptist faith to the kingdom of God, in the salvation of the lost, the evangelization of the nations, the advance of freedom of conscience, and the regeneration of society. This is our tercentenary year. What more fitting than that we should restate our principles, tell the story of our brave pioneers, martyrs and confessors, and show a forgetful world the enormous debt it owes to their fidelity and courage. We have developed within recent years "a Baptist world consciousness." This is the time, and here is the opportunity to strengthen it. Baptist ideas and principles are intrinsically Catholic. They are universal, not local; they are cosmopolitan, not racial; eternal not temporary; expressed not in the theological formulæ of this or that school or age, but in the fresh and fruitful Word of God which has "nourished the spiritual life of successive generations, and has seen the death of creeds and sects, the crumbling away of systems of theology, and has the capacity of eternal self-adjustment, of uninterrupted correspondence with an ever-shifting and ever-widening environment." It lives and abides for ever. The world needs to hear our interpretation of it, and it is opening to us as never before. May God give us grace to respond to the many calls of the far-off Macedonian shores!

Surely the driving-power of such a representative gathering of Baptists must be immense. It should "get things done." Real advance ought to be made in many directions. The evangelization of Europe must receive an impetus, an acceleration of speed that shall stretch over many years. "A great door and an effectual is opened unto us, *and* there are many adversaries." The many opponents are not reasons for fear or justifications of neglect; they offer additional urgency to the demand for great efforts. Already we have set aflame the lamps of hope in these churches; we have now to feed them with the oil of wide sympathy and generous gifts.

More difficult still is it to make a really effective contribution to the churches of all lands in the task of realizing their high destiny. This is our primary business. We cannot be content merely to state the "principles" of our faith; we must also seek, as

the subjects set out in the program of our proceedings show, "the Christianizing of the world"; the perfection of the "Christian Brotherhood"; the complete equipment of our "educational" machinery for the young; the Christianization of industry, and the bringing in of the kingdom of God. In these issues every Baptist is vitally concerned, and to their realization every Baptist church is committed.

Again, the churches are the instruments of the kingdom of God. Our co-operation in this Congress, speaking for so many nations, empires and republics, will advance peace on earth and good will to men, aid in checking everything likely to generate strife amongst princes and rulers, further the spirit of brotherhood, and hasten the arrival of a universal league of peace for the "holy church throughout the world." Gathered in the city of brotherly love, and in the country of Roger Williams, and under the stars and stripes of the United States, it is certain that the movement for civil and religious liberty will go forward with a quickened pace and a brighter hope. Thus the kingdom which is righteousness, peace and joy in the Holy Ghost will come, and the will of God be more widely done on earth as it is in heaven. Praying that the blessing of God may rest upon you, I am, dear brethren, yours in the full gospel of Christ Jesus.

The Alliance ought to aid us in curing the abuses of individualism and teach us a deeper fellowship. Individualism is a half-truth only. Co-operation, service, brotherhood, fellowship, love, these are words which are of equal importance in our Baptist vocabulary. The best exercise of Baptist independence is the recognition of our interdependence.

—E. Y. Mullins, LL.D.

Who Are Delegates?

IF you are going to the Philadelphia meetings, go right, as a delegate if possible. Read what follows, and you will see what is required and what is possible.

THE NORTHERN BAPTIST CONVENTION

Any Baptist church in the United States may appoint one delegate, and one additional delegate for every one hundred members. Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten District Associations included in it above the first ten. The Co-operating Societies meeting at the same time are the American Baptist Foreign Mission Society, the American Baptist Home Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society. Their officers and members of their Boards of Managers are Convention delegates *ex-officio*, as are those of the Woman's Foreign Societies.

Credentials of delegates of all classes must be signed by the proper officer of the organization appointing the delegate. An oral statement to the Committee on Enrollment will not be accepted. Membership in a Missionary Society does not make one a delegate of the Northern Baptist Convention.

THE GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA

Not a delegated body. Any representative of a Baptist church may be enrolled.

BAPTIST WORLD ALLIANCE

Any General Union, Convention or Association of Baptist churches may have membership in the Alliance. The basis of representation for the United States is one delegate to every one thousand members, the credentials being furnished by the Secretary of each State Convention.

Delegates will be admitted by badge, and credentials will be absolutely necessary to secure a badge. There are no registration fees in connection with any of the Conventions except the Baptist World Alliance. This fee is $2, to be paid at the Registration Office in Convention Building when credentials are presented and badge delivered.

Visitors will not be admitted to the floor of the Convention Church. Visitors will be just as welcome, and will be seated as early and as comfortably as possible, but delegates must have the first privilege. The Philadelphia Committee will do its best to look after the comfort and convenience of all who attend.

Paying a Church Debt Fifty-five Years Ago

By D. D. Proper, D. D.

THE place was Strawberry Point, Iowa, and the year it began was 1856. At that time this part of Iowa was very sparsely settled. A few Baptists had come from Busti, New York, the previous year, to establish homes. It was very natural then (as it is now) that they should want church privileges, so a little Baptist church of sixteen members was organized. They were all poor except Brother Albert Bush, who had some means. They soon set about building a meeting-house. The lumber and shingles had to be hauled from Dubuque, fifty-five miles away. Most of the lumber cost $60 per thousand feet. A debt of $1,800 was incurred, which was a large amount for this poor little church. The rate of interest was from twelve to eighteen per cent. Finally Mr. Bush, by placing a loan on his homestead, secured the amount from a man in New York at ten per cent. All the security the members could give was the trustees' note with a mortgage on the church property.

Then the members set about trying to make some money to pay the debt. They made an agreement that each member should raise one calf until it was three years old. Some members had no land, but the plan was so new and novel that the outside people, wanting to see a church built in the town, offered to help by raising two calves on the halves. Then those having no land provided two calves, the farmer agreeing to give one back when it was three years old. These thoughtful Baptists had a mark recorded as "Baptist Calves," and the mark was placed on one ear. This ear-mark saved some of them from being taken to pay personal debts incurred by some of these men. The Baptist ear-mark saved the animal to the church.

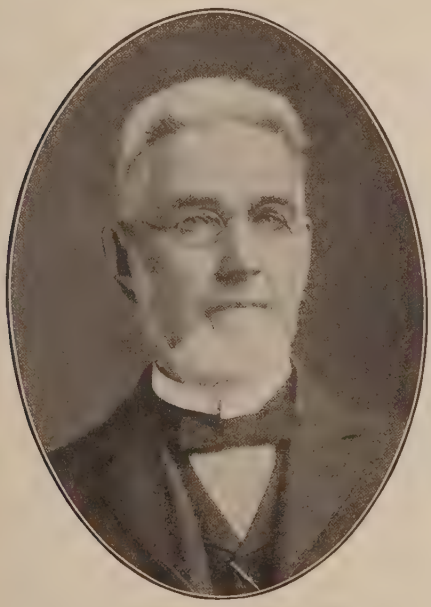
In the final "round-up" there were thirty-two cattle, and they were sold for a good price. One calf died and another was stolen. By this effort they made enough to pay most of the debt. The next year each raised a pig, and the debt was paid. In what way can calves and pigs be put to better use than helping to extend the Kingdom?

DOES THIS WORK PAY?

Doubtless the thought often comes to these hard-toiling members in the little churches, "Does this work pay?" This church has been "toiling on" for over fifty-five years and a large number of members has been added during this time, one hundred and twenty-nine by baptism, although not a very large number in any one year. It has seldom exceeded fifty-three members, and about thirty has been the average working force. It is still doing business at the old stand with Rev. T. A. Searcy in the

A COUNTRY CHURCH THAT HAS GIVEN NOTABLE MEN TO THE DENOMINATION

parsonage, preaching there and at La Mont. Out of this church came Rev. James Sunderland, whose long and successful life has been given mostly to denominational mission work in Iowa, Michigan, Minnesota and the Pacific Coast States. From this church came Dr. Alva Bush, so long President of Cedar Valley Seminary at Osage, Iowa; also Rev. G. C. Peck, Rev. O. P. Sonner and Rev. A. A. Oestreich were ordained in this church. Rev. John E. Clough, D.D., whose parents lived at this place, went from this church to India. It



L. F. CARRIER, CHARTER MEMBER

has been said of him that he touched more lives than any other man of his generation.

I once heard Dr. Murdock, Corresponding Secretary of the Missionary Union,—to use the name of the Foreign Mission Society in his day,—say that when Mr. Clough offered himself for the foreign field, after the examination the Board was of the opinion that he did not meet the requirement. Dr. Murdock was delegated to apprise him of the fact. This he did by asking the question, "Brother Clough, what would you think if the Board should decline to appoint you?" Without hesitation he replied, "I feel that God has called me to India, and if the Board declines to appoint me, I shall have to find some other way to go." That settled the matter, and he was appointed.

THE CONVERSION OF JOHN E. CLOUGH

As many things have been recently written of the "Apostle to the Telegus," I will give an account of his conversion as given by Brother McMichael at Spangle, Washington, when he was colporter of the Publication Society.

He said he was a student in the Baptist Institute at Burlington, Iowa, when a young man from northern Iowa came to this school. He had been working with a surveying party and was known as a skeptic. He was placed in Brother McMichael's room. The first evening he said to the newcomer, "I have been accustomed to read the Bible and pray before retiring to rest, and if you have no objection I will continue to do so." Mr. Clough readily gave his consent. Brother McMichaels said Mr. Clough would go right on with his studies, using slate and pencil when he was praying. Brother McMichaels said, "This soon became a heavy burden, and I sometimes wished I had never begun this service, but I decided I would not back out of it." After a time he noted a more serious attitude of mind on the part of Mr. Clough, and he reported it to Dr. G. J. Johnson, the pastor. One day Dr. Johnson, passing through the building, saw the door to this room slightly ajar. Pushing it open he found the young man reading the Bible. It was not long until he was in the Kingdom. He was baptized and united with the church at Burlington.

After finishing his education he took his letter and united at Strawberry Point, and from there went to India. It may be that the building of this meeting-house, which is still doing duty, redeemed from debt by the "Baptist calves," had something to do with conserving the spiritual life of these people, through which John E. Clough was given to India. "Despise not the day of small things." These facts have been furnished me by Mr. L. F. Carrier, one of the charter members of this church. He is now over eighty-four years old, and is doing good service for the Master. He is one of God's honored and faithful servants.

Omaha, Nebraska.

The Modern Macedonian Cry

By Henry Alford Porter, D.D.

IN the first century a great apostle sleeping by the Adriatic saw a vision and heard a voice from Europe, "Come over and help us." The twentieth century clasps hands with the first century. To the attentive ear the air is filled with cries from hungering myriads over the sea; and as one listens there comes a vision of a continent of polyglot peoples, restless and discontented, looking with dislike upon rituals and ceremonies that keep God far off, and waiting for some one who will take the blindness from their eyes, and the barriers away from "the world's great altar stairs that lead through darkness up to God."

Whoever else is concerned, these voices and this vision are unmistakably addressed to American Baptists. There are peculiar relations between the Baptists of America and those people of Europe who are groping their way toward light, who are throwing off the dead hand of ecclesiasticism and leaping the rotten rails of formalism. There are vital cords between this opening Baptist life and our full-fledged existence.

LINGUISTICALLY

There is a linguistic relation, which of course we share with England and with Canada. English is becoming the tongue of the world. A member of the Swedish parliament said to me, "I hear they are inventing a universal language called 'Esperanto.' They need not trouble themselves; we have one ready made and it is English." Men expressed surprise at my entering Russia without knowing one letter of the terrible alphabet, but every shopkeeper and hotel clerk was an interpreter. In the German Baptist Seminary in Hamburg English is on the prescribed course. Every prominent editor, pastor or missionary whom I met from Hungary to Finland, and from Holland to Moscow had enough of our language to make us intelligible to each other. English is dispossessing French as the "other tongue" of Russia. It was told me in Christiania that nearly every grown person on the streets knows a little English. English is the language of commerce, and goes wherever trade goes. It is the language of Protestantism, and Romanism finds blunt Anglo-Saxon speech a difficult medium for its subtleties. It is the language of freedom, and the breath of liberty sounds in its very accents. It is the language of six million Baptists. Practically all the European delegates who will attend the meeting of the Baptist World Alliance know some English. This, then, is the language through which the Baptist leaders of Europe can be addressed, by whom awakening empires and kingdoms may be fully aroused.

HISTORICALLY

There is an historic relation which should quicken our zeal. Modern Baptist life on the continent is traceable largely to the influence of American Baptists. As early as 1832 the religious condition of Europe so appealed to the Baptists of America that the

Triennial Convention established a mission in France. It was Rev. Barnas Sears, a professor at Hamilton, N.Y., who in 1834 baptized Johann Gerhardt Oncken and six other believers in the beautiful Elbe at midnight. O April night of wondrous meaning!

With that midnight baptism began a new epoch in European religious history. The next day Dr. Oncken organized at Hamburg the first Baptist church on German soil in modern times. The German Baptists, rapidly growing, sent out to Denmark, Finland, Poland, Holland, Switzerland, Russia, Elbe, which was thus again consecrated to this sacred ordinance. Returning to his own country, Nilson baptized six converts under cover of darkness and organized the first Baptist church of Sweden. With this movement a pebble was cast into the ocean of human life which started in motion waves of influence which have broken on the farthest shores of Sweden, and so turned things upside down that the most rigidly Lutheran country in Europe soon contained the largest Baptist constituency on the continent. Such are some of the historic links which lash the Baptists of the old world to the new.

A RUSSIAN VILLAGE ON THE SIBERIAN RAILWAY

Hungary and Bulgaria missionaries, who packed with the dynamite of the gospel the religious situation which is now exploding to the wonder of the world.

In all these missionary enterprises the American Baptist Missionary Union has been and continues to be, under the name of the Foreign Mission Society, an essential factor.

The Baptists of Sweden owe their origin in a deep sense to American Baptists. A young Swedish sailor, converted in New Orleans, baptized in New York, revisited his native land. There he met F. O. Nilson, who had already been converted in this country, and turned his thoughts to the subject of baptism, with the result that in 1847 Nilson was baptized by Oncken in the

RECIPROCALLY

There is a reciprocal relation between Baptist life in Europe and America. From the shores of Europe the tide of emigration sets to ours. Henry Clay stood on the Alleghenies listening to the oncoming tramp of the future generations of America. And still the tread of the coming millions which resounded in that prophetic soul does not cease. Many Baptist churches in Europe are emptied again and again in ten years as their members seek our open gates, and when these come we receive not a heterogeneous mass flung on "the world's dumping ground," but a homogeneous share of our own belief and life.

Then in times of dearth and depression the tide sets the other way, and hundreds of

thousands go back to wait until the years of plenty return. Going, they carry our language, our democratic ideas and our Baptist faith, if they have gained it here, wherewith to quicken and reinforce their hard-pressed brethren at home. I encountered a number of men in Sicily who had been converted and won to our cause while in America, and who were for the time of their sojourn at home centers of light in their native communities. Thus we see the unity of missions, and understand why the good deacon named one side of his horse "Home Missions," and the other side "Foreign Missions"; "because," he said, "if one side goes the other side will have to go."

DOCTRINALLY

Then there is a doctrinal relation between the Baptists of Continental Europe and of America. The Baptists of Europe for the most part seem to take naturally to our American Baptist positions and spirit. They are of the stricter sort. They are practically all close communionists. A Swedish Baptist editor said to me, "The chief reason why the Baptists of your country have grown so rapidly is their strong stand on doctrinal matters. We are with you in that." Especially is this the attitude of the myriads of Slavs who are leaping into our ranks.

NUMERICALLY AND FINANCIALLY

Finally there is the relation which the strong bear to the weak. The weak need the strong, and the strong need the weak. The babe needs the parents. Do not the parents need the weakness of the babe? Bounty-laden America needs famished China. Cities weighted with worldly gain needed fire-swept San Francisco. "The poor ye have always with you." Shall we regard the poor as a curse? Dives needed Lazarus. Not till it was too late did he realize how much he needed him. The poor are God's voice calling us to liberality and love.

American Baptists, strong in numbers and wealth, need our poorer brethren over the sea to teach us brotherly love, to kill our selfishness, to lift us above ourselves, to lead us into the life of Christ, the life of appreciation and sacrifice, the life that is life indeed.

Do not all these vital bonds lay upon the Baptists of America a commanding obligation?

The Frenchman who gave to America the statue of "Liberty Enlightening the World" had a clear vision of the far-reaching and irresistible influence of the democratic demonstration in America, which American Baptists need to put in spiritual terms.

The gospel call, as interpreted by the Baptists, is being responded to by a mighty host in Russia and Hungary and the Balkan states. These "nations born in a day" are asking for shepherds, instructors, pastors. They are in sore need of trained leaders. A European university for the training of evangelists and pastors is an absolute necessity. The needs of this innumerable multitude of rising Baptists must be met. The Baptists of England, Germany, Australia and Canada will lend a hand. But the burden will and should fall upon the Baptists of America. We cannot evade our responsibility.

Walnut Street Church, Louisville, Ky.

THE COMMON CARRIER'S CART

The Budget-Apportionment Plan

HOW TO WORK IT IN THE LOCAL CHURCH

TWO features of the Budget-Apportionment Plan demand immediate attention by every church in the constituency of the Northern Baptist Convention.

1. Before this number of MISSIONS is received the apportionments will have been sent to the churches in most of the States. Just as soon as they are received they should be presented to the church. Action should then be taken at the earliest possible date, approving the apportionments as suggested by the State Committee, and assuming additional amounts. Every church should endeavor to make some addition, even though it be a small one. This action of the church should then be reported immediately to the Secretary of the State Committee.

2. The bane of our past experience has been the delay in activity until the closing months of the year. It is hoped that this year the whole Budget will be cared for during the first two months of the year. It must be remembered of course that offerings for State Convention work must be in hand before the close of the State Convention year in the early autumn. This part of the Budget should, therefore, receive immediate attention. It will be quite possible, however, without in any way interfering with the State work, to secure subscriptions for the whole Budget, to be paid preferably weekly throughout the year ending March 31. To this end an "every member canvass" should be made.

HOW TO LAUNCH THE "EVERY MEMBER CANVASS"

1. Have a supper.
2. With tickets purchased in advance.
3. With figures displayed showing the number of givers and what the church has given: (*a*) To current expenses; (*b*) To Missions.
4. After full discussion, set a definite financial goal for missions for the ensuing year. The goal that is suggested by the Baptist Laymen's Missionary Movement is a minimum average of ten cents per member for missions.
5. Resolve by rising vote to raise the amount.
6. Ask for no subscriptions at the supper.
7. Appoint an "every member canvass" committee.
8. Divide the committee into teams of two each.
9. Assign the entire church membership in groups to these teams for canvass.
10. For an offering on the weekly basis.
11. Permeate the entire canvass with prayer as a spiritual service rendered to the Master.

WHY A WEEKLY OFFERING FOR MISSIONS?

1. It is scriptural. 1 Cor. xvi, 2. This injunction from Paul was not concerning the local church expenses but was concerning a missionary offering.
2. It is educational. It keeps missions and benevolences habitually before the people.
3. It enlists a large number of givers.
4. It enables persons of moderate ability to give more largely.
5. It replenishes the treasury regularly, preventing indebtedness and financial loss through interest payments.
6. It does not decrease but actually increases the offering to current expenses and all benevolences.
7. It promotes prayer. Each weekly offering becomes both a service and an act of worship.

The General Apportionment Committee has discontinued its offer of free double envelopes, but will give them at half the regular prices to churches introducing weekly giving to missions for the first time and agreeing to make the "every member missionary canvass."

The Judson Centennial

By Rev. G. B. HUNTINGTON, Assistant Secretary

THE auditorium of the Second Baptist Church in Rochester, N.Y., presented a scene of unusual interest and significance on the evening of Thursday, March 16. A large company of missionaries, pastors and members of the local churches had gathered in the opening public meeting of a movement to observe in some fitting and adequate manner the one hundredth anniversary of the beginning of American Baptist missionary effort through the labors of Adoniram Judson in Burma. Most appropriately the first address of the evening was made by the son of the great missionary, Dr. Edward Judson of New York, who gave some exceedingly interesting reminiscences of his father's life and spirit. Dr. B. L. Whitman, of Seattle, spoke upon "The Achievement of a Century," dwelling upon the great movements that have been stirring the churches in recent years; and Rev. Harry Emerson Fosdick of Montclair, N.J., followed with an inspiring address upon "The Challenge of the Unfinished Task."

In the afternoon preceding this public meeting the organization meeting of the Judson Centennial Commission was held in Alvah Strong Hall of the Rochester Theological Seminary. This Commission, which has charge of the centennial observance in all its forms, consists of one hundred members, including the Centennial Committee of missionaries and native Christian brethren in Burma, representatives of all other mission fields of the Society, the general officers and members of the Board of Managers of the Society, representatives of the Woman's Baptist Foreign Missionary Societies, and of other home and foreign mission organizations, and a large number of pastors and laymen from all parts of the country. After a prolonged season of prayer, under the leadership of Missionary W. H. S. Hascall of Burma, the members of the Commission, eighteen of whom were present, took up for consideration the various plans that had been suggested for the observance.

Permanent organization of the Commission was effected by the election of President A. H. Strong of Rochester Seminary as chairman, J. S. Dickerson of Chicago, editor of the *Standard*, vice-chairman; Rev. S. R. Warburton of Boston, recording secretary, and an executive committee consisting of Rev. Walter Calley, D.D., Rev. Herbert J. White, D.D., Rev. C. H. Moss, Rev. Fred P. Haggard, D.D., Rev. Thomas S. Barbour, D.D., Rev. A. C. Baldwin, Mrs. M. G. Edmands, Rev. E. A. Hanley, Col. E. H. Haskell, President Geo. E. Horr, D.D.

Plans for the centennial observance which will begin in Burma in the autumn of 1913, and culminate in the anniversaries in May, 1914, call for a preliminary campaign of education regarding the history, results and needs of the work, centering about Judson and Burma, but including all fields in which the missions of the Society are conducted. It is expected that a large number will go from America to witness and participate in the celebration in Burma, and will bring back the inspiration created by personal contact with the mission field and its work to the meetings that will be held throughout this country during the winter and spring. The anniversaries, it is hoped, may be held in Boston, opportunity being thus afforded for pilgrimages to Andover, Salem, Plymouth and Malden, all places alive with associations connected with Judson, and the beginnings of Baptist foreign missions. Effort will be made to enlist every Baptist church, Sunday school and young people's society in the North in this celebration, through commemorative meetings, study of Judson's life and work and of present conditions and needs in Burma, and special or increased offerings for missionary work. These and other plans were discussed by the Commission, and were referred with general approval to the executive committee for elaboration and execution. The feeling was strongly expressed that the commemoration should be in every way worthy of the far-reaching significance of the event, the strength and resources of the denomination, and the unmistakable tokens of the blessing of God upon the labors of one hundred years.

Mrs. Ingalls' "Burma in Boston"

By Rev. W. H. S. Hascall

MISSIONARY IN BASSEIN, BURMA, NOW ON FURLOUGH

"THE World in Boston" reminds me of "Burma in Boston" (though it was not called by that name), arranged and given by that wonderful missionary, Mrs. Marilla B. Ingalls, late of Thonze, Burma. I think it was in the early part of the winter of 1889. Mrs. Ingalls was in America on her last visit home, after an absence of many years. She had brought with her a very complete collection representing articles used in the everyday life of the people of Burma, as well as rare and valuable curios from the palace and from the huts of that land of her adoption. She was greatly interested in the welfare of the Judson Memorial Church in New York City, and conceived the idea of having a public exhibition of her curios, the receipts to go to that church, while at the same time she would arouse more missionary enthusiasm among the people generally.

She engaged Horticultural Hall on Tremont Street for her exhibition, and on tables along the sides of the hall and on the walls she displayed what was, up to that time at least, the best collection ever shown in America, representative of the habits and customs of the many millions of Burma. The Eveleths and Hascalls being also in this country and living near Boston, she engaged their assistance. The exhibition was open day and evening for three consecutive days, and an entrance fee of twenty-five cents was charged.

People from all over Boston and its suburbs came in large numbers. The best part of the show was Mrs. Ingalls herself, who was always on hand directing and explaining in her inimitable way, laughing and joking with every one, the cheeriest of the cheery, shaking her little side curls and proving herself the very princess of entertainers. There were idols, native paintings and embroidered hangings, young people dressed in the costumes of the country, musical instruments, palm-leaf manuscripts, royal orders, coins, cooking utensils, etc.

If some person of local or church importance came in Mrs. Ingalls would cry out, "Here comes the noble so and so, a real prince (or princess), bring out the royal golden umbrella and do him (or her) honor." The glittering emblem of royalty would be brought out and carried by an attendant over the head of the often reluctant honored one, as Mrs. Ingalls marched him (or her) up and down the hall crying out, "Shi-ko-like," and we would drop on our knees and with hands clasped before us bow our heads to the floor three times in a true Burman "Shi-ko" or obeisance.

Impromptu pantomimes and dialogues were given, illustrating the daily life of the people, weddings, worship, school, a missionary preaching to the heathen, a Buddhist priest making a call on Mrs. Ingalls, etc. A young man of dark complexion was dressed as a Burman man, and played the "Burman piano" so well that many thought him a native brought over by Mrs. Ingalls. Every one was pleased, and felt that the twenty-five cents had been well invested,

but no one enjoyed it more than Mrs. Ingalls herself.

If any one came just to see and quiz her, she promptly "froze them out," but where there was genuine interest shown in the curios, her work, or the people among whom she labored, none could be more pleased and more ready to give of her time and strength than she. After the three days in Boston we went to New York, where Hardman Hall was engaged, and where the exhibition was repeated, to the great enjoyment of New-Yorkers. The third and last exhibition was in a hall in Philadelphia where many came to enjoy the rare opportunity of seeing Burma without crossing the sea.

It was on the trip from New York to Philadelphia that we caught a glimpse of Mrs. Ingalls' fun-loving nature which gave us a hint of the secret of her abiding youthfulness. A friend had insisted that Mrs. Ingalls and her companions in travel, Dr. Eveleth and Mr. Hascall, have the comfort of seats in the parlor car, that they might not be over-fatigued in the opening of the Philadelphia "Exposition." As we were sitting together and conversing in Burmese the conductor came within ear-shot, and at once showed by his manner that he was "impressed." Mrs. Ingalls said to us quietly, "Remember, I do not know any English, I am a foreign lady traveling. You, Dr. Eveleth, are my interpreter, and Mr. Hascall is my friend traveling with me." So when the conductor reached her seat and asked for her ticket, she turned to Dr. Eveleth and in her best Burmese asked what was wanted. Dr. Eveleth explained to her in the same language. When she understood (?) she gave up her ticket and making some remark, which was translated by Dr. Eveleth, so interested the conductor that he remained for some time chatting through the interpreter with the foreign lady and her companion. When he finally left he no doubt had the thought that he had been talking with some person of very high quality. It was true, to be sure, but not in the way he supposed.

Mrs. Ingalls enjoyed the joke immensely and afterward often referred to the puzzled face of the conductor as he listened to the foreign words that were so unlike French, German, Italian, or any other he had ever heard. If "The World in Boston," with all its immensity of preparation and extent, gives a proportional amount of pleasure and of genuine help as compared with "Burma in Boston," it will repay all the time and energy evoked on its behalf.

NORTH INDIA SHOPS IN THE ORIENT IN LONDON

WOMEN'S WORK IN MISSIONS

The Jubilee Meetings

BY MISS HARRIET F. ELLIS

"SO this is what foreign missions means; I never knew that before, I always thought foreign missions was sending missionaries to the heathen countries to hold revival services among the natives. You Jubilee people have opened my eyes. I never believed in missions before, but I do now." That is what the Jubilee has been doing for women all over our great country, opening eyes, correcting false vision, rectifying wrong ideas and impressions, and showing women that missions means building schools and colleges, opening hospitals and dispensaries, homing the neglected and deficient, giving to mothers Christ's ideals of womanhood; in short, doing just what Jesus replied to John, "The blind receive sight, the deaf hear, the lepers are cleansed, the poor have the gospel preached to them." Missions has to do with everything that concerns manhood, womanhood and childhood, and the work is so great that every Christian woman can have a share in it. In truth the work requires the help of every woman, so far-reaching and urgent are its demands.

The New England Jubilees were characterized by the same large audiences, tense interest, pledges of service, time and money that have made memorable the Jubilees elsewhere. Springfield led off with a two days' meeting; full of evidence of careful, prayerful preparation, unity of purpose and oneness of mind. The young people's meeting was large and enthusiastic. Delegations from Smith College and Mt. Holyoke attended and gave inspiration to the speakers. President Woolley of Mt. Holyoke presided at the luncheon served in the vestry of the Baptist Church, and inspired all by her strong, consecrated personality.

NEW HAVEN AND PROVIDENCE

New Haven hardly realized what she had planned for in arranging for a Jubilee. The first meeting more than strained the capacity of the audience room, and many were obliged to leave without reaching the door. Several delightful drawing-room meeting and receptions were held, one especially for young college women, which was addressed by Mrs. Brownell Gage of the Yale Mission, China, and Mrs. Montgomery. It was a remarkable gathering, and how the Board Secretaries coveted the young women for just such work as Mrs. Gage so graphically described. The luncheon was a great success, many coming in from the cities like Hartford, Bridgeport and New London. The children's hour was fascinating. The chapel was filled with earnest, rosy-faced boys and girls, who responded to all that was said and done. Many, no doubt, will attend the next Jubilee, and be able to tell what happened at this one.

Providence lived up to its name, and from first to last the kind, loving Providence was recognized and relied upon. Large crowds, jubilant faces, deep, purposeful interest bespoke the splendid work of committees. The Rallies were most successful. The Baptist Rally was held in the historic old First Church, with its unsurpassed steeple and the bullet holes, proclaiming its ancient and honorable origin. "Dedicated to the service of God and the holding of Commencements," reads the charter, and how splendidly its purposes were manifested that Jubilee morning, which saw the beginning of a new dispensation, as it were — that of Christian unity and oneness in Him who is

By courtesy of Marceau, N. Y., and the Congregationalist

SPEAKERS IN THE JUBILEE CAMPAIGN

head over all. Pledges to the amount of $800 were received, and about eighty women rose to reconsecrate themselves to more obedient service, and to the effort to double the membership of their societies.

THE BOSTON MEETINGS

"The Jubilee has passed over Boston and is gone, but the place thereof shall know it forever more. The Boston that participated in the Jubilee can never be the same again, for through the inspiration of the meetings and the fellowship developed by their preparation, we have had a new vision of our oneness in the Master's service." The same weeks of prayerful preparation preceded this as other Jubilees. Four drawing-room meetings were held, with an attendance of four hundred. A large reception given by two hundred and seventy-five nurses and physicians of greater Boston to Dr. Noble and Dr. Carleton was one of the chief features of the Jubilee, because of the splendid interest on the part of this profession in the work of the two guests of the afternoon. As a result of this gathering an auxiliary to the North India school of medicine in Ludhiana was organized, which fact must delight all who are interested in medical missions. Four luncheons were served in Ford Building, Park Street, and Tremont Temple, at which the Jubilee speakers made short addresses, thus giving to many not sufficiently interested to go to a church meeting the opportunity of hearing the message from these earnest representatives. A great mass meeting in Tremont Temple closed the program of the Jubilee, but let us pray that it may prove but the beginning of the conquest.

AT OTHER POINTS

The Jubilee in Portland, Me., joined hands with the Jubilee of Portland, Ore., and completed the series that stretches over our land from coast to coast, binding East and West in the closest relationship that can exist between hearts and lives, and so helping to answer the prayer of the Master, "That they may be one even as we are one."

Worcester, Pittsfield, Fitchburg, Athol, Framingham, Fall River, Newport and Brockton have all had Jubilees, and fine ones, too, and the end is not yet, for as soon as the season allows others will be held throughout New England, and others, and still others, until the last woman shall know of the movement.

It is safe to say that approximately $50,000

was pledged in the various New England Jubilees toward the $1,000,000 Jubilee Fund.

THE CULMINATION IN NEW YORK

What to write of the New York Jubilee is a question. It took upon itself the size and diversity of the city in which it was held, and we wonder about its influence upon the vast city. There certainly was a profound impression upon the committee of four hundred women who had toiled for weeks and months that they might bring about a successful Jubilee. One of the most important meetings, especially to those who had part in other Jubilees, was that held in the parlor of the Murray Hill Hotel on

MRS. H. W. PEABODY

Monday morning, at which the chairmen of a number of Jubilee Committees from California to Maine were present. Most interesting reports were given of the results and effects of the Jubilee so far on their home cities. The unanimous desire seemed to be to organize the Jubilee Committees into Continuation Committees, which should be aids to the Boards in furthering the great missionary task. A policy was presented for consideration with this very object in view, and was heartily approved by all present. The policy was referred to the Central Committee on United Mission Study, who will later confer with the Boards. All present felt that this meeting would prove a historical one and all names were carefully taken, to be incorporated in the records of the Jubilee.

The pageant, one of the distinctive features of the New York Jubilee, helped our understanding of the great work by visualizing for us some of the mission fields, and making us, for the time being, a member of the missionary family. India with its bazaar life, Buddhist shrines with the saffron-robed priests, women prostrated in worship, outcast women and the child widows, gave us a sad though brilliant picture. A Japanese kindergarten of about thirty real kindergarten children, dressed in bright-colored kimonos and topped with black wigs that persisted in getting awry, fluttered through the motion songs looking more like bees and butterflies than really and truly children. China lived for us in a medical scene, with tent, table, doctors and nurses all present. Patients of all ailments appeared—ladies in sedan chairs, coolies with their burdens, children leading the blind, stretcher patients, and in the midst of the clinic a Bible woman rode in on a real Bronx donkey and began at once to teach the women waiting their turn. By the way, the Bible woman was Phœbe Stone, sister of the famous Dr. Mary Stone, the great Chinese surgeon, and a pupil at Goucher College, Baltimore. Turkey was presented first by a harem scene, then by a class of young women graduating from the American College for Girls, with "Christ my Light" as their college pennant. A most graphic scene from Africa followed, taking us at once into the heart of the jungle, and revealing a life decidedly next to nature's heart. The chief and his retainers, and the women folks and children were suddenly terrified by the coming of the white-faced missionaries. The next scene told that old things had become new: a class of boys at a carpenter's bench, girls seated at sewing machines, others washing and ironing, a large class of little tots with their books and slates in school, and all under the supervision of our own Miss Margaret Suman. The hearty singing, the neatness and orderliness everywhere shown taught the great lesson of possibility and accomplishment. Some of our splendid church hymns were

sung during the moments between the scenes, led by a fine orchestra, and the lessons of the gospel in song were added to those of the stage, making any chance of escape from the message of the afternoon all but impossible.

One of the most impressive meetings of the series was the Pioneer meeting held Tuesday afternoon, when several of the early missionaries and those active in the founding of the first Societies gave reminiscences of those far-away days. Mrs. Adoniram Judson Barrett, mother of Mrs. Helen Barrett Montgomery, Mrs. Butler of the Methodist Board, missionary in India during the Sepoy Rebellion, were among those who spoke. After they finished greetings were brought by three young Chinese girls, a Japanese, a Karen and a graduate of the American College for Girls, Turkey, who most gracefully presented to the Pioneers a cluster of their national flowers with their greetings, and expressed their appreciation of what Christianity meant to them in words full of gratitude and love.

Carnegie Hall was filled Tuesday evening with a large audience, gathered to hear the authors of the eleven study books. Eight were present and spoke: Dr. Arthur Smith, Dr. Elliot Griffis, Miss Ellen C. Parsons, Mrs. Anna B. Lindsey, Dr. Arthur J. Brown, Dr. and Mrs. Francis E. Clark, Mrs. Montgomery, Mr. Robert E. Speer; Mrs. Peabody, Chairman of the United Study Committee, presiding.

THE MISSIONARY LUNCHEON

Think of 6,500 women sitting at luncheon in three of the largest and finest hotels of New York, and this a missionary luncheon! Surely this was big enough even for New York! In the ballroom of the Hotel Astor nearly 2,000 were served, and equally large numbers at the Plaza and Waldorf. Society women found themselves drawn to a strange interest in something worth while, as the speakers pictured vividly the deeds and needs of mission fields. As one correspondent says, the old-time patronizing attitude toward the "heathen" gave place to a burning passion of sisterhood. Mrs. Montgomery's pleas stirred the hearers, as she urged the privileged, educated women of leisure to form a great sisterhood of service and league of love.

One of the papers called Mrs. Montgomery "the dynamo of the Jubilee," and the *Tribune* reported her flight from banquet to banquet in this wise: "She started in at the Italian Garden of the Hotel Plaza with a six-minute speech. Then she went to the main dining-room, where she came second on the program. Thence she flew down Fifth Avenue to the Waldorf Astoria, where 1,600 women had already listened to three other speakers. From there she jumped to the Hotel Astor, where she arrived breathless after the gathering had sung only one verse of the hymn they had started to kill time while waiting for her." And every speech was aflame with desire to impart the vision of a nobler life of service to the women before her.

The Jubilee closed Thursday evening with a large meeting in Carnegie Hall. A half-hour of praise and song by a splendidly trained chorus prepared the hearts of all present for the addresses that soon followed. Pres. Caroline Woolley of Mt. Holyoke presided and introduced as the first speaker Dr. Arthur H. Smith, the great expert in Missions in China. Mr. Mornay Williams spoke for the Laymen's Movement; Mrs. Montgomery very fittingly made the last address, which was, by actual count, her two hundred and ninth delivered in the interests of the Woman's Foreign Missionary Jubilee. The Committee feels confident that the million goal has been reached.

The darkest place in the world is in the hearts of some American women who don't know and don't care and are still thinking eighteenth century thoughts in this twentieth century, blind to the great truths of a unified world, a common humanity, and one Great Father. Only Christianity has a gospel for women.

Think what would come to pass if the privileged, educated women of the leisure class were to form a great sisterhood of service and league of love.
— *Mrs. Montgomery.*

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

West Virginia Meetings

BY DISTRICT SECRETARY STUMP

Baptist Laymen's Banquets were held March 13–17, at Clarksburg, Parkersburg, Huntington and Morgantown, West Virginia, and at Uniontown, Pa. Dr. Stackhouse and Mr. Mornay Williams of New York were the speakers. There were present at Clarksburg 270 men, representing at least 18 churches; at Parkersburg 150 men, representing 11 churches; at Huntington 280 men, representing 9 churches; at Morgantown 80 men, representing 4 churches; and at Uniontown 167 men, representing several churches.

It is needless to say that the speeches were of a high order, and were enthusiastically received. The men at each place passed strong resolutions linking themselves up to a bold forward movement in missionary giving. It is believed that they see the need of missionary work in a new light, and that they feel their responsibility in a way that will call out their united strength to a degree hitherto unknown among us. One pastor told the writer that several days after the meeting his men were saying, "It is the greatest thing I ever saw"; "My wife made me go, but I would not have missed it for ten dollars"; and such declarations were quite common among fifty-eight men who chartered a car and traveled twenty-five miles and back to be at the banquet.

The suppers were veritable feasts at every place, and the men did full justice to that feature of the occasion. The supper is, after all, a secondary consideration, and if the writer were consulted he believes that he would venture the suggestion that the supper should be very simple and all put on the table at once, so that not more than thirty minutes should be consumed in eating. Much time needed for more important things was necessarily consumed at nearly all of these great meetings.

[Thirty minutes would be too near the railway time for meals and perilous to digestion. Then, Secretary Stump does not seem to realize fully the value of the sociability feature of the feast. There is a happy medium in time and quantity, but make it at least fifty minutes, Mr. Secretary, and then chew well and talk cheerily. — ED.]

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Missionary Conferences

BY DISTRICT SECRETARY MAXWELL

In line with the Laymen's Missionary Movement the Secretaries of the Southeast District have held a number of Missionary Conferences, and in connection with many of them a laymen's banquet. Though Dr. Stackhouse could attend but two of these, yet his spirit and method have been followed in them all. Three were held in New Jersey, at Cape May Court House, Bridgeton and Salem. Secretaries Dewolf, Dobbins, Musselman and Maxwell conducted these. Seventeen have been held in Pennsylvania — at Lewisburg, Sunbury, Williamsport, Lansford, Berwick, Picture Rocks, Punxsutawney, Warren, Titusville, New Bethlehem, New Brighton, Waynesburg, Washington, Lewistown, Harrisburg, Uniontown and Wilkesbarre. At the last two Dr. Stackhouse was present, and of course the meetings were on a larger scale. At Uniontown one hundred and seventy men sat down to the banquet; Dr. Stackhouse and Dr. Lerrigo were the speakers. At the others Secretaries Stephens, Soars and Maxwell, together with W. H. Leslie, M.D., of the Congo, filled the program. Rev. D. E.

Lewis, State Chairman of the Stewardship Committee, attended several and gave splendid service. Hon. Joshua Levering of Baltimore was the principal speaker at Harrisburg. At most of these meetings an afternoon service was held, and generally well attended. At all places the interest of MISSIONS was presented, and several hundred subscriptions were taken. Pastors have given hearty co-operation. "Budget Hours" marked the programs in which, in order to better understanding, questions were asked and answered. The room where every meeting was held was hung with a full set of Laymen's Movement charts. This work goes on, and other such meetings are already arranged for May, and beyond.

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Dr. Stackhouse's Itinerary

The April Laymen's Meetings included banquets at Duluth, St. Paul and Minneapolis; Oshkosh, Fond du Lac, Milwaukee and Madison, Wisconsin; Jackson, Saginaw and Lansing, Michigan, and South Bend, Indiana.

The time from May 1 to 11 is to be spent in Chicago. May 12 there will be a banquet at Fort Wayne, Ind., and the week following will be given to Indiana, at points to be determined upon. From May 19 to 29 there will be meetings in Kansas, Oklahoma and Colorado. June 1 the Secretary will be at the Camden Association at Haddonfield, N. J.

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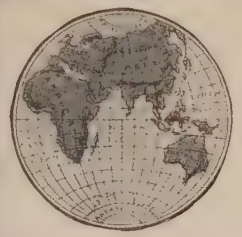
An Efficient Forerunner

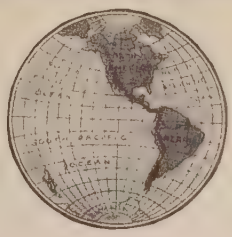
Secretary Padelford of the Massachusetts Missionary Society, has been rendering most efficient service as advance agent in setting up the meetings and conferences. The willingness of his Society to give him leave of absence is greatly appreciated by the Laymen's Movement. Not only is he admirable as an executive, but we have few men who can so effectively present the cause. Secretary Stackhouse has been fortunate, indeed, in the character and efficiency of all his helpers, comprising missionaries and district and state secretaries. In the follow-up work they have secured permanent results that will tell for years to come.

THE FOUR SQUARE LEAGUE, FIRST BAPTIST CHURCH OF SACRAMENTO, CALIFORNIA. REGULAR MONTHLY BANQUET. THE LEAGUE IS ORGANIZED ALONG MISSIONARY LINES, UNDER THE DIRECTION OF PASTOR S. F. LANGFORD. THE MEN STAND BACK OF THE APPORTIONMENT AND SEE THAT IT IS RAISED.



THE WORLD SURVEY

FOR THE MISSIONARY MEETING



The Kennedy Fund

The Presbyterian Board of Foreign Missions has recently received $2,300,000 the bequest of the late John S. Kennedy of New York, which is the largest single gift of this kind on record. Anticipating the fund, the officers of the board have planned to rehabilitate a large number of mission stations with much-needed appliances and helpers, and some time ago called for estimates to this end. The specifications sent in involve an outlay of over $3,000,000, only a part of which will be expended. A large portion will be used for educational and evangelistic work and a conservative sum will be placed in a reserve fund. Nearly two thousand schools, hospitals and dispensaries will get appropriations.

A Significant Step

At a conference of Sunday-school workers in Mississippi, attended exclusively by whites, but representing Methodists, Baptists, Christians, Presbyterians, and a few smaller bodies, a sum of money was raised sufficient to engage for a year a secretary to assist colored Sunday schools of the State, of all religious bodies, to improve their courses of study, and otherwise advance their methods. "As a means of helping the negroes in a State wherein they need help more than almost any other," says Bishop Bratton, "it is important, but it is significant that whites should have done it. The South moves. I would not have deemed the thing possible one year ago."

A Peace Congress

The Third National Peace Congress will be held May 3–5 in Johns Hopkins University, Baltimore. Two leading lines of peace work will be discussed: First, the awakening of the public conscience against the folly and injustice of war, together with the economic waste of universal armaments; second, the practical means of making war difficult by establishing institutions to take away the excuse for war. The first congress was held in New York in 1907, the second in Chicago in 1909. In addition to the regular session at Baltimore, special addresses will be directed to school teachers assembled. President Taft is to open the sessions on Wednesday afternoon, May 3.

The Influence of Example

The Catholic Extension Society has issued a call for a Catholic Women's Missionary Movement. The Society mentions the Movements of Protestant women, and describes the Protestant women's missionary societies. It believes Catholic women can do as much, perhaps more, and it calls for the formation of branches. It also expresses the hope that enough branches may be formed to make possible the inauguration of a National Movement at the Missionary Congress which is to be held next year. Especially does the Society urge Catholic women to organize to care for children of Catholic parents, those born here and those coming here the sons and daughters of immigrants. Two rules are suggested, a prayer, "O Philip of Neri, pray for us," and a one-day-a-year sacrifice amounting in value to fifty cents at least.

A Suggestive Definition

The country church (and its allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help

rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships. Definition given in Kenyon L. Butterfield's "The Task of the Country Church."

A Home Field

A Southern Baptist authority says it is estimated that there are in the Southern Baptist Convention 4,000 churches without houses of worship. In a total number of 22,438 this is a pretty large proportion. One in six unable to build a church home speaks of conditions to be changed. The Home Mission Board gives about $75,000 a year to this purpose, mostly out of the general missionary fund. The statement is also made that 10,000 of the churches of the Southern Baptist Convention give nothing to missions. That would seem to be good home field to work.

A Civilizing Agent

The railroad is going to open up Asia Minor to commerce and change. Germany has signed contracts to complete the Bagdad railway, extending across Asia Minor and Mesopotamia, with branches connecting with the Russian system in Northern Persia and to the Persian Gulf. France is to build railroads in European Turkey, through agreements with Russia and Great Britain. The engine of civilization is the locomotive. The unknown Persian and the unspeakable Turk will soon be revolutionized by publicity.

A Good Work

The General Education Board has given $60,000 for the endowment of Fisk University, the oldest college of the Congregational American Missionary Association, founded in 1866. Fisk has 450 students, and a half million endowment is sought. We trust that the Board has decided to enter more largely into the educational work for the colored people.

Missions in China

From the China Mission *Year Book* (first issue 1910) these statistics are taken as to the work of Protestant Missions in China for 1908–09: Missionary Societies, 91; foreign missionaries, including medical, 4,299; Chinese workers, including 487 ordained pastors, 11,661; stations, 3,485 (670 of them with resident missionary); primary schools, 2,029; scholars, 45,730; intermediate, high schools and colleges, 1,116; students, 34,064; number of congregations, 2,341; baptized Christian community, 195,905; total Christian community, 278,628; hospitals, 170; dispensaries, 133; in-patients, 45,188; out-patients, 897,011. Chinese contributions to church, $298,687 (Mex.). This shows a quite remarkable progress since the Martyr Year (1900). The number of communicants increased in the decade from 80,682 to 195,905. The higher institutions of learning increased from 105 with 4,285 students to 1,116 with 34,064. The foreign mission force was doubled, and the native mission workers more than doubled. The figures of the last year would give still further increase.

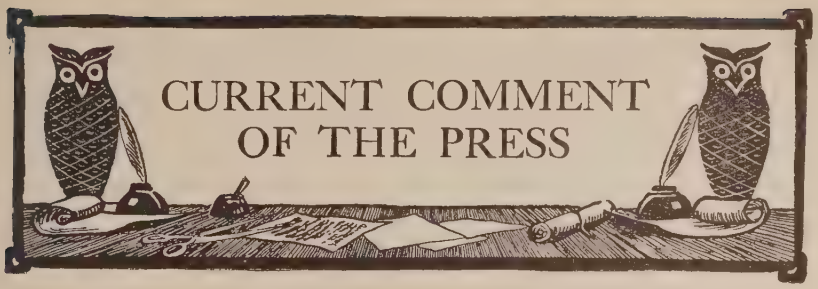
The Bible a Peace Maker

The celebration of the Bible tercentenary is being made the occasion for earnest demonstrations in behalf of international arbitration. We take it that this is more than our human fondness for tying up to subjects that happen to be to the fore in the day's news. That Mr. Taft's proposals for a comprehensive British-American arbitration treaty should have come just in the three hundredth year of the English Bible, as we know it today, is a coincidence; but it is one of the dramatic coincidences that impose themselves upon the popular imagination because of their extraordinary aptness. In a very real sense the Bible has been, to use Mr. Taft's words, the precious tie that has bound together the Old and New Worlds. The book has been not merely a common heritage for the two peoples; it has played a most important role in the actual peopling of the new continent from the old. It was because men in the seventeenth century read their Bibles differently that New England was founded. Today the tendency is to pick out in the Bible what all men can agree on. Its actual history has been that of a beneficently disruptive and a beneficently unifying force.

— *New York Evening Post.*

PLAN FOR PHILADELPHIA

June 13 to 25



Baptist Day in Philadelphia

An *Examiner* correspondent in Philadelphia says: "For once we are to have a great Baptist day, observed all over the world. It is to be Sunday, June 25, the one Lord's Day when the Baptist World Alliance will be in session in this city. A common program is in preparation for use in every Baptist church or Sunday school, if so desired. Think of a Baptist service on the same day belting the entire world! Surely our God is marching on, and the Baptists are not at the rear of the procession. As here in this city there rang out, July 4, 1776, a message which has been 'heard round the world,' so on June 25, 1911, shall go forth from our borders another message that shall tell how the kingdoms of this world are becoming the one kingdom of our Lord and of his Christ. This message, too, shall be heralded to earth's remotest bound. Baptist day will be one of the great days in the world's history."

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Let the People be Heard

Congregationalist: The psychological moment may have arrived for the adoption of a treaty between the United States and Great Britain for the submission to arbitration of all matters of difference of whatever nature which may arise between them. It has been suggested by President Taft, heartily and formally commended to the British Parliament by Sir Edward Grey, and is indorsed also by the leader of the Tory party, Mr. Balfour. It is being enthusiastically urged by the spokesmen of the churches of all denominations in both countries. It is favored by political leaders of all parties. Unofficial voices of approval come from other nations — France, Germany, Italy. We believe public sentiment will support it overwhelmingly. So great a step toward international peace established on a firm basis, however, cannot be quickly or easily taken. A treaty of similar character was sent to the Senate by President Cleveland as long ago as 1897. The Senate refused to enact this treaty. Only the insistence of public opinion through press, pulpit and platform, can secure the acceptance by our government of the policy of perpetual international peace. Over nine hundred meetings were held in England on a Saturday and Sunday in support of the proposed treaty of arbitration. Resolutions were passed in its favor by representatives of ten thousand Free Churches.

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Baptists the Most Numerous

Commonwealth: "Statements now come from Dr. H. K. Carroll of the Methodist Missionary Society, that the Baptists are the largest Protestant body of Christians in the United States, numbering 5,454,873. The Methodists number 5,253,529. The two stay close together."

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No Sectionalism Wanted

Journal and Messenger: "We deprecate the raising of the question about the claims of different sections of the country. True, we have two great missionary organizations, Northern and Southern, but the Baptists of America are one people. They intermingle unreservedly. They stand for the same great truths. Ministers and laymen go unquestioned from one section of the country to another, and find themselves honored and beloved. It is not, and ought not to be, a question between North and South, and that argument ought not to be raised, ought to go for nothing. If there is in the southern section a pastor who has held his place and done as good work for so many years as

has Dr. Robert Stuart MacArthur, of New York, let him be named, and let us decide between the two; but let us say nothing about North or South. Let us all be one, when we reach Philadelphia in June.

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The Church's Function

The Standard: "If the church does not believe in herself she cannot expect others to believe in her. Unfortunately for many local churches they spend their entire energies in preserving their own lives. Instead of a group of Christian people banded together to minister to the community life and to extend the kingdom of God, they appear to be intent upon maintaining an existence. They are few in numbers and weak financially. To keep going means constant struggle. We may not blame them, but to the looker-on it appears as if the end which they have in view is an organization and its perpetuation rather than service. And does it not sometimes happen that a church loses sight of the great reason for its existence? Whenever the institution and its perpetuation takes the place of the redemption of the world as the end in view, then the church ceases to perform its true function and its testimony fails to convince bystanders that it holds a place of importance in the kingdom of God."

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"Dangerous Immigrants"

Christian Work and Evangelist: "Something of the tremendous importance of our immigration problem is reflected in the annual report just made to the New York State Legislature by Cornelius V. Collins, Superintendent of the State Prisons. He says: 'The trend of foreign criminals to the United States during the last few years is, in a large measure, responsible for the unparalleled increase of the prison population of the State. More than fifty-four per cent of the increase is directly chargeable to this cause,' he continues, 'and it is undoubtedly true that the influence and example of this class of criminals are responsible for some, at least, of the crimes for which men of the other classes mentioned were imprisoned. In the prisons those aliens are a great expense to the State and a hindrance to the effective application of reformatory and disciplinary methods.' No American desires to close our country's gates against any desirable foreigner. But the protection of our nation's best interests demands eternal vigilance to prevent the admission of men and women to whom liberty only means criminal license. Keep out all enemies of law and order!"

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How Far Does This Go?

Watchman: "The statements of Professor Betteridge of the Rochester Theological Seminary that he found Roman Catholic priests in Rome, in the libraries of the Catholic educational institutions ignoring the syllabus of the Pope against Modernism, was fairly startling. He said that the writings of Modernists are in common use by the students of the Catholic college. It has been assumed that the decree and syllabus of the Pope were obeyed by all Roman Catholic priests and students as a matter of course. If they are ignored and disobeyed in Rome, it would be interesting to know how far they are being obeyed throughout the Roman Catholic world.

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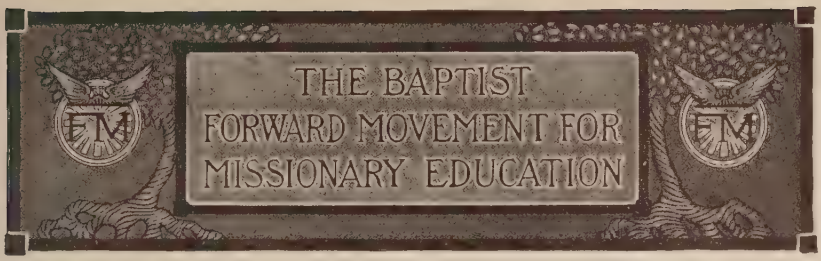
Progressive or — ?

Advance: "There is no greater mistake in religion than to think that a religious journal, a church or a minister must give up the faith to be progressive. Doubt and denial do not make progress. In nature winter is negation; in religion negation is winter. Winter puts the land into cold storage; negation puts the church into cold storage. A pulpit devoted to doubting and denying is like Medicine Hat on the weather map. Its message is a northwest wind, a cold wave which sends the mercury of the church down toward zero. A Winnipeg pastor says that he sometimes has to wear an overcoat in his pulpit. There are churches where the men in the pews need fur overcoats to keep the sermon from chilling them to the heart. A progressive religious journal cannot stand for this kind of religion. To do so would only hinder religious progress."



CONDUCTED BY SECRETARY JOHN M. MOORE

Taking Stock

Liabilities

LAST month in this department we pointed, with what we trust was pardonable pride, to the fine assets of the Baptist Forward Movement for Missionary Education. We are bound to acknowledge also some liabilities. The money that is being invested, and the good will of pastors and other church workers which has been enjoyed, puts us under heavy obligation to the churches.

1. Fidelity to modern education ideals. Nowhere has more remarkable progress been made during recent years than in the realm of education. Here a quiet revolution has been wrought. Old things have passed away. Religious education, alas, has not always kept pace with the progress of general education. But the formation of the Religious Education Association a few years ago has brought together on one platform the men and women who are interested in religious education, that they may make common cause of this fundamental task.

Perhaps the most distinctive difference between the new point of view and the old in religious education is the method of approach. The old education taught *subjects*. The new education teaches *people*. The old education started with a body of truth, which must somehow be incorporated in the life of the pupil. The new education starts with a developing personality, and seeks to find from the great wealth of truth at its disposition that particular truth that is specially called for at each stage of the unfolding life. In missionary education this contrast is striking. Missionary education in the Sunday school, for example, a few years ago, was primarily a method of exploiting the Sunday school in the interests of the missionary cause. The prime thing was a good missionary collection. Now it is recognized that great as is the contribution which the Sunday school can make to missions, the contribution that missions can make to the Sunday school is still greater. Missionary material is, therefore, introduced primarily because of its value in the development of large statured Christian manhood and womanhood. The Forward Movement will seek to bring its material and methods more and more into harmony with the best ideals of modern education.

2. The unification of missionary education in the local church. There have been in the past, and there still are, many agencies and many methods. Our denomination has gone a step farther than most of our sister churches in that the Baptist Forward Movement for Missionary Education is the common clearing house of all our national, general and woman's missionary societies. What is needed now, however, is a piece of constructive work for the unification of the many methods and the mass of material available for the program of the local church. It must frankly be admitted that the average pastor or church worker finds himself confused by the very wealth and variety of suggestions made. What is needed, and what the Forward Movement promises to provide soon, is a flexible, comprehensive plan for missionary education in the local church, constructed upon broad lines, providing for every department of the church's activity, and adaptable to condi-

tions obtaining both in the backward church with poor equipment, and in that which is highly organized. Obviously this is no easy task.

3. Increasing financial returns. From the very first the Forward Movement has stedfastly adhered to an educational rather than a financial policy. When the Movement was formed, it was clearly understood that it should be in no sense a collecting agency. Of course, emphasis has been placed upon missionary giving as a part of the expressional activity essential to a complete educational program. It would therefore be as unfair as it is impossible to judge the work of such a movement by immediate financial returns. The completion of four years since the formation of the Movement does, however, show some tangible returns. One single piece of work has brought into the treasuries of the societies more than the entire annual expense of the Movement, so that it can fairly be said that the Forward Movement is now more than paying its own way, thus making clear gain the results to be gathered in the years to come when the boys and girls now being trained become the men and women of the churches.

The present Proportionate Givers Census Campaign will moreover bring immediate tangible results. These, of course, can only be estimated, but judging by well known precedents, the fact that upwards of one thousand pastors will distribute four leaflets on proportionate giving, following them by a definite appeal to their people to commit themselves to this practice, many pastors supplementing this work with special sermons and prayer meetings devoted to the subject, cannot fail to mean an increase of many thousands of dollars in the giving of the churches. Such work as the Forward Movement is doing continually is cumulative in its effects. Again, it pledges to the denomination a Campaign that shall not be merely theoretical, but thoroughly practical, bringing back again into the treasuries that support it a stream of money that shall increase in volume as the years pass.

John Rangiah's "Why Not?"

LETTER FROM A HINDU MISSIONARY IN SOUTH AFRICA

Dear Editor: In the columns of the Missions of October last, we read about the rapid increase of Hindu population in San Francisco. I take it to be one of the signs of the day. The Far East and the Far West are joining together. And not only the religion of Christ is being carried into the midst of the heathen nations, but the heathen nations themselves gradually and unnoticingly are approaching and getting mingled with the Christian nations.

Now is the time, I am sure, for the gospel and its high and pure doctrines to be placed before those Hindu people at San Francisco and elsewhere. At this very early day, when the roots of heathenism not yet have taken deep hold, when the heathen beliefs and practices have not yet branched out and spread wide, and when the worship and services of the heathen god have not yet raised its towers high up in the sky, the mild and gentle gospel of Christ, with all its conquering and quickening powers, is well to make a start to Christianize those Hindus. Here in Natal, South Africa, where hundreds of Hindus flow in every year, the gospel was late in start and slow in its progress, so much so that we repent for lost opportunity, when we see the influence of the devil amongst these people to be as sad and grievous as in India.

The means of carrying the gospel to those Indians in America seems very feasible. Any missionary who previously worked in India, and who is just now a stay at home, can kindly take pity on them. Perhaps the missionary might not speak the same dialect which those Indians do, but he can pick it up very soon, as the Indian dialects are more or less similar to one another.

Why not one of our Baptist missionaries take up the opportunity and pity those souls?

Yours obediently,

John Rangiah.

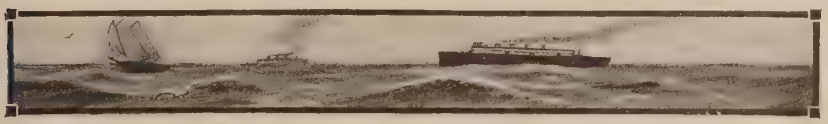
Kearney, Natal, South Africa.

Remember the Philadelphia dates: June 13 to 25
Remember to inform the Entertainment Committee as to what kind of place and what rate you wish

The Baptist World Alliance and Missions

THE meeting of the Alliance ought to give us a fresh grasp and appreciation of our missionary task. The missionary crisis of the time in which we live has become a commonplace in our thinking, so completely so, in fact, that it has lost its power of appeal in large measure. Nevertheless, we need constantly to be brought to a fresh realization of it. The missionary enterprise is the best antidote to our materialism, and is the sovereign corrective agency for a thousand ills in the spiritual life. Baptists share with all other bodies the great missionary obligation. But in Europe today, especially in Russia, there are opportunities which are of supreme significance to the Baptists. Our principles are the antitheses to European despotism in all its forms, and the rise of a powerful Baptist movement is most logical, as being a new example of the law that action and reaction are equal. Shall we seize the opportunity and hear the call of this new man of Macedonia? Shall a school be provided for the education of European preachers? The Alliance meeting ought to answer this and other related questions. In fact, the meeting of the Alliance must surely bring home to us as never before the vital and fundamental place held by education in our whole conception of Christianity. There is not a principle held by us which does not carry at its heart the educational ideal, and most of all the principle of a regenerated church membership. Our witness to truth cannot survive in power if the lamp of learning grows dim among us.

The Alliance will give us fresh spiritual vision and sense of mission, will draw us close to Jesus Christ and to one another, and to a world that needs us and which waits for us athirst for the water of life which it is our privilege to bear to its parched lips. —E. Y. MULLINS, LL.D.



FROM THE FAR LANDS

INSIDE INFORMATION FOR TRAVELERS

Baptists contemplating travel in the Orient will appreciate the welcome extended to them by Mr. R. D. Stafford of Shanghai. Mr. Stafford, who went to China in 1909, under the auspices of the Foreign Mission Society, and who has since been spending his time in language study in Ningpo, has recently been appointed mission treasurer and business agent for the East China Mission. His headquarters are in Shanghai, at No. 26 Range Road, located in an easily

accessible part of the city. Mr. Stafford extends a cordial invitation to all Baptists stopping at Shanghai to call and see him. He will gladly give them any assistance possible and upon request will undertake to make arrangements for them to visit the nearer inland mission stations where they will get a glimpse of the actual life of the Chinese people and can see at first hand the progress of the various kinds of mission work.

A GOOD REPORT FROM HSIPAW

All the work is in a prosperous and promising condition; 115 children are in school; 65 children were in the Sunday school last Sunday, and 74 were present at the morning preaching service. — W. W. COCHRANE, Hsipaw, Burma.

MISSIONARY POSSIBILITIES IN RUSSIA

Rev. C. E. Petrick, missionary at Sibsagor, Assam, while on furlough, is spending much of his time in touring among the churches of Eastern Europe. He sends this interesting news regarding changing conditions in Russia:

"There is liberty now to do evangelistic work in Russia, and the government permits public meetings and conferences. A law is before the Duma (the Russian parliament) to give entire liberty to Protestant mission work in Russia, so that Protestant Mission Societies may be permitted to work in the Russian Empire among the Mohammedans, heathen (for there are still such within the Russian empire), nominal Christians and Jews. If the law is passed, the whole empire will be open to mission work."

OVER THE TEACUPS

The Seniors in our Training School have preached several Sunday mornings during this quarter, and we have been much pleased with the improvement they show. We certainly hope that they will be able to preach to their own people better than any foreigner can. The work of street and street-chapel preaching, the teaching of the Bible class and superintending the Sunday school have been shared by both classes. For a time the students made an effort at personal work in the tea-shops. They scattered among the different shops, and over their cups of tea entered in to conversation with the others at their tables, leading the conversation to religious subjects whenever possible. — MRS. C. A. SALQUIST, Yachow, West China.

A UNIQUE PLAN

In the campaign among the laymen various ways of presenting the cause are made use of by the different missionaries taking part. Rev. A. C. Bowers of Goalpara, Assam, chooses five or six young people from the church where the meeting is to be held, and on these native costumes are draped, showing the evolution of the heathen from the savage attire of the Garos to the full dress of the Bengali. By this expository method those present not only hear, but see what the evolution of the Christian from the heathen accomplishes in the outward man.

WHEN LOSS OF FACE DOES NOT MATTER

A year ago an old lady refused baptism in one of the out-stations because of the publicity of it and because of fearing to "lose her face" by being laughed at. It is not an easy thing for these women who have lived largely in the homes, unseen and unsung, to come out to some canal for baptism by the foreigner in full sight of an unsympathetic and jeering crowd. Yet last autumn this woman asked for baptism. She had not ceased coming to church, and seemed to be growing in grace. "Venerable old lady, why is it you ask for baptism after refusing it last year?" I questioned. She replied, "Teacher, I am now past sixty and heaven is near. To hearken to the Lord's commandment is of greater importance than saving one's face." — JAMES V. LATIMER, Huchow, East China.

BRIGHT PROSPECTS FOR KIMPESI

In October, at the set time, all the old students with the exception of four came back with a splendid new class of eleven men, their wives and children. We now have students in each of the three years of our course of study. The enthusiasm for the school grows and the prospect for increased attendance is brighter than ever, The desire to learn, the moral quality of the men and the women, and their enthusiasm for the work of preaching the gospel and teaching their own people to read and write and study the Bible are more hopeful signs, and in some cases more than would be expected of men so recently heathen in every line of thought and action. Many children come with the students, and are willing to become baby tenders in order that they may

be accepted in the elementary school which we maintain as a model school in the practise of teaching, and which is taught by the students in the Training School. The children of the student families, together with these baby tenders, make up a school of over forty boys and girls. This school is a source of little expense to the institution. The desire to learn is what brings the students here. — S. E. Moon, Kimpesi, Africa.

MISSIONARY ADDRESSES

Rev. G. L. Mason, formerly an efficient missionary of the Foreign Society, has prepared five addresses on missionary topics, the outgrowth of his eighteen years of work in Eastern China, and would be glad to give them on terms within the reach of churches or young people's societies. In this way he hopes still to serve the cause of missions. He can be communicated with at 73 Church Street, Watertown, Mass. The address on "Missionary Pioneering in Unfriendly Regions" is illustrated with costumes. That on "China's Heroic Struggle against Opium" is especially timely. Those who have heard the addresses warmly commend them.

TURA HOSPITAL DEDICATED

Just before we left Tura there was an occasion of great joy to us, for at last, after innumerable delays in construction and completion, the Euclid Hospital was dedicated free of debt. Over 100 patients had been treated there even in its incompleteness, but we rejoice that now the patients who come may be better cared for in pleasanter surroundings. Miss Robb worked hard superintending the cleaning and arranging, and we look forward to a future of blessed ministration to the needy ones. — Mabel Bosworth Crozier (Mrs. G. G.), Tura, Assam.

BELGIAN MISSIONARIES FOR CONGO

Rev. Henri Anet, Director of the Belgian Society of Protestant Missions in the Congo, sails from Antwerp for Africa on April 29. Mr. Anet is sent by the Society to study at first hand the work of Protestant missionary societies already established in the Congo; to come into touch with natives in the principal mission stations; to consider the possibilities, and a desirable location for work to be started by the Belgian Society; and to increase the interest and sympathy of the Protestant churches in Belgium toward missions in the Congo.

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A China Triennial

The frontispiece shows the first Triennial Meeting of the Evangelistic Association for China, held in Hankow, December 7–12, 1910. The Association has a membership of 301, of whom 83 are Chinese, and 218 foreign. At the Hankow meeting there were upwards of a thousand in attendance. Twelve provinces were represented in the meeting and also Japan and Formosa.

The day sessions were filled with papers and discussions, while the evenings we given over to evangelistic services in various parts of the three cities — Hankow, Hanyang and Wuchang. At the Baptist church in Hanyang, the seat of our Central China Mission, there were between six and seven hundred men present every night. These audiences gave most excellent attention to preaching by various members of the Association who had been appointed by the central committee for this work.

The meeting in Hanyang was duplicated in many places throughout the three cities. Four Chinese preachers from Huchow, two from Hangchow, two from Ningpo, and one each from Shanghai and Shaohsing were in attendance, as well as six members of the East China Conference and Dr. Dearing. — A. F. Ufford, Shaohsing, China.

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The Shanghai College

Mr. Proctor is President of Shanghai College, the first distinctive institution of college rank which we have established in China, and representing the Northern and Southern Baptists. It is closely connected with the Theological Seminary of which Dr. R. T. Bryan of the Southern Baptist Board is President. The College was opened in 1909, with forty-five students. Yates Hall is shown in the picture. Located on "The Point," the college campus is one of the sights pointed out to the traveler as he comes from his big ocean liner up the river to the Shanghai Bund. Money has been given for a water system, and an electric lighting plant is also projected, the Chinese friends

expecting to raise $3,000, or one-half of the expense.

Of the present student body the latest report says that a finer lot of Chinese boys would be hard to find. More than half are Christians, while none are opposed to Christianity. The Y.M.C.A. work has flourished, and many of the boys have aided in evangelistic work in the country.

In connection with the Seminary work, with its eleven graduates last year, it is interesting to note that the wives and children of the theological students have been diligent students, the wives fitting themselves to be companions and helpers in the work of evangelization. All the students have constant practice in preaching, in addition to the theoretical training. Professor Tong of the Seminary was one of the delegates at Edinburgh, and his Chinese costume made him one of the most observed. We give his picture, taken by the Editor between Conference sessions. He is an able teacher and fine character.

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Special Committee for Central China Appointed

At the quarterly meeting of the Board of Managers held in Rochester on March 15 and 16, it was voted, in view of the important and complicated questions now pending as respects the work of the Central China Mission, especially along educational lines, and in view of the fact that Prof. A. W. Anthony, D.D., a member of the Board of Managers, now with the Foreign Secretary in India, is expecting to return home by way of the Pacific, to appoint a special committee of three, of whom Dr. Anthony shall be one, to visit Hankow, and to make careful investigation of the situation in that field, reporting their findings to the Board with a view to promoting intelligent, wise and final action with regard to the future conduct of the work. It was also voted to request Rev. J. L. Dearing, D.D., who is at present on special service in West China, and Rev. A. F. Groesbeck of Chaoyang, South China, to serve with Dr. Anthony upon the special committee. The advisability of expansion or contraction in regard to the Central China field will be thoroughly considered, as will also the possibility and desirability of union educational work with the London Missionary Society, a representative of which body will probably meet with the special committee for conference during the month of April. The whole situation in the Central China Mission will be comprehensively and carefully considered.

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Thirty Happy Chins

A year ago in a certain village in the Chin Hills near Haka, Burma, thirty people became Christians at the same time and spent one afternoon destroying the emblems of heathenism. They have since been under instruction, and recently I went with the native preachers to receive them into the church. As they were the first of the village to become converts, we had to explain everything to them. Only eighteen came at this time, the others following later. One afternoon was spent examining them. At first they looked upon the proceedings as a little funny. It must have been peculiar to them to be asked so many questions about what they believed, and how they felt. As each got through he turned to his friends with, "Well, I am finished." The following morning the candidates made their own baptistry at the stream below the village, and at noon we all went thither. A delay was caused by some of them urging a friend to follow, which he finally did. The baptism was solemn and beautiful. We have a great aid to the ceremony in the magnificent scenery which generally surrounds the baptistry. Four native preachers helped and there was no confusion. All were happy in the new experience. Immediately at the close we returned to the village and observed the Lord's Supper. Here again, although a new experience, the Christians were quiet and thoughtful. It will take time for them to appreciate the real significance of the communion, but in the meantime they are willing to learn. — J. Herbert Cope, Haka, Burma.

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Touring in Africa

Rev. P. Frederickson and Mrs. Frederickson of Sona Bata, Africa, spent six weeks of the recent dry season in touring. They visited several villages, holding prayer meetings, distributing medicine, and teaching the ignorant ones of Jesus Christ. The final stop on the outward journey was at the

village of Ngungu, and Mr. Frederickson's description gives interesting sidelights on the phase of missionary life designated by 'touring."

"The teacher had heard of our coming and met us ten miles out. After crossing the hanging bridge over the Nsele River, we soon came in sight of the village. Three miles out the Christians came to meet us, and helped our carriers. The work was going on well; some wished to be baptized, and a few backsliders came back. Ngungu is fifty or sixty miles from Sona Bata and close to a high plateau, called Bisi. This is a large prairie where leopards, antelopes, buffaloes and lions, it is said, roam about. The whole plateau is a mass of limestone covered with sand. Here it is that the people go to dig up the roots of the grass rubber. They take their food with them and stay away for two or three days. We stayed two days at Ngungu. In the afternoon we visited a Portuguese trader living in his humble grass house and buying rubber from the people. His companion was killed by the Bayaka some time ago. On Monday we began our home journey, visiting villages as we went along. At Kingombi and Kitwengi we have churches, and we spent some time with the Christians and baptized several believers."

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Foreign Missionary Personals

Rev. S. R. McCurdy of Sagaing, Burma has been transferred to Mandalay to fill the vacancy caused by the election of Rev. E. W. Kelly, Ph.D., to the principalship of Rangoon Baptist College. Mr. McCurdy will continue to care for the interests of the mission work at Sagaing for the present.

The Foreign Mission Society has recently received from Rev. A. C. Darrow, Moulmein, Burma, copies of two Alexander hymns, "God Will Take Care of You," and "Go Home and Tell," translated into the Burmese language.

On January 31, Mr. and Mrs. F. D. Phinney of Rangoon moved into their new house. Mr. Phinney reports it satisfactory from every point of view, whether considering it from the outside or the inside. Miss Ranney and Miss Peter, Assistants at the Press, occupy the house with Mr. and Mrs. Phinney.

A Friend and Helper to Many

Word that Mrs. W. E. Witter, wife of the New England District Secretary of the American Baptist Foreign Mission Society, died in Cambridge, Mass., on April 6, will bring sorrow to many hearts both at home and on the foreign mission field. For many years she has been a great sufferer from ills contracted when a missionary in Assam, where she and her husband did pioneer work among the Nagas, in the middle eighties. She was a woman of bright intellect and gracious personality. Her gifts were of a high order. She was deeply interested in the large things of life, the higher ranges which mark discovery, advance, conquest of new fields. She was an unfailing friend of the good, and with her sympathies she followed to the ends of the earth those who went forth to sow precious seed, many of whom she herself had inspired and helped. She was a succorer of the poor, the distressed and unfortunate. In quiet ways she sought them out and ministered to their need. By such, as well as by the larger circle of her friends, she will be greatly missed. Her resting place is in the cemetery at her old home, in La Grange, N.Y. Her husband, a son and a daughter survive her. They have the sympathy of a wide circle of friends. — W. L. F.

Foreign Missionary Record

ARRIVED

Rev. C. B. Tenny and daughter from Tokyo, Japan, at San Francisco, in February.

Rev. J. T. Proctor, Mrs. Proctor and children, from Shanghai, East China, at Boston, March 28.

Miss Clara E. Righter, January 13, from Kinhwa, China. Her present address is 1416 Van Buren Street, Wilmington, Del.

SAILED

Robert Harper, M.D., February 24, from Marseilles, for Burma.

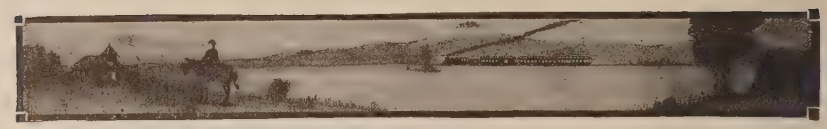
Rev. John McGuire, March 21, from San Francisco, for Burma.

Mr. H. J. Openshaw and Mrs. Openshaw, March 21, from San Francisco, for West China.

Mrs. S. R. McCurdy, March 25, from Boston, for Burma.

BORN

To W. A. Loops, M.D., and Mrs. Loops, at Austin, Colo., on February 19, a son.



FROM THE HOME LANDS

A NOTABLE CONVERT

Rev. L. L. Zboray, general missionary to the Slavs and Hungarians in Northeastern Pennsylvania, is rejoicing over the conversion of a Lithuanian, John Yesselszki, who, having been injured in the mines, has for the past two years been engaged as a house-to-house visitor of the Romish church with "holy water," etc. This man, till recently, has been so abusive of Protestants "that we began to fear him as much as the very Satan himself, and have included him especially into our prayers for deliverance." Now, however, he has read the Bible for himself, has become a real Christian, and is proving an earnest worker in the Lord's vineyard.

TWO WYOMING FIELDS

Rev. Mark Noble, now past seventy-four, has wrought faithfully and successfully at Camas, where he has been four years pastor. A lot was purchased, a church edifice built, all debts have been paid and now a parsonage is in process of erection next to the church. The pastor travels on foot among the hills, making one to seven calls a day according to location; his health is good and he feels as if he might live forever. He has recently baptized seven. Thus he "renews his youth" "brings forth fruit in old age," and, whether "fat or not," is surely "flourishing."

Lynden has been aided three years by the Home Mission Society and hopes next year to walk alone. It has grown from twelve members to fifty-one since May, 1907, and has a Sunday school of sixty and also a flourishing out-station. The pastor is Rev. R. I. Case.

CONFERENCE AT BACONE

The Christian Workers' Conference at Bacone College, Okla., was an occasion of much importance. The students were greatly stirred and "religious fervor swept in like a flood." There are few schools where the students are so deeply interested in each other and seek so earnestly the conversion of the unsaved. A number had professed conversion just before the conference; others yielded to Christ during the meetings, and many more were awakened to careful, systematic Bible study. Some were filled with visions of wider usefulness in the harvest field. Among the speakers at the conference were Revs. Bruce Kinney, I. N. Clark, A. N. Hall, L' W. Marks, A. C. Blackman, Robert J. Church, W. S. Wiley, E. E. Ford and President P. M. Crannell of the Theological Seminary at Kansas City.

A RETURNED MISSIONARY'S WORK

Rev. Earle D. Sims, formerly missionary in China, now missionary evangelist of the California Baptist Convention, has recently conducted evangelistic meetings of eleven days with the Chinese Baptist Church of San Francisco, and during the meeting baptized fifteen Chinese, and five others were received by letter. During the meeting the Chinese contributed $40 for California State Missions. The church now has ninety members.

POLES IN NEWARK

The only Polish Protestant Church in New Jersey is in Newark, where there are 30,000 Poles and Russians among whom it directly works; but it strives as best it can to reach the entire Polish population of the State, more than 180,000. It has a reading-room for foreigners and a medical dispensary. The demand for evangelical literature is continually increasing. Much good is done by open-air meetings at the foreign center of the city, and a good property, three-story double house, No. 30 Richmond Street, was bought in September, 1910, when the church was organized. Two years is the limit of the mortgage of $7,000, and the church needs all the help it can get in order to meet this obligation

and carry on its present valuable work. The pastor, Rev. Gottfried Patmont, may be addressed at the above number and will be glad to accept gifts and also to furnish gospel literature in the Polish language to any one who can use it.

THE MISSION IN BARRE

In Barre, Vt., there are about 4,000 Italians, all from the north of Italy. They are skilled workmen, independent in means and character, earning from $3.20 per day upward. They are more reserved in disposition than their fellow countrymen from the southern part. Anarchy and socialism of an atheistic type here have their chief center among Italian-speaking people; and here the chief Italian anarchistic paper is published. No God, no future life, no supernatural religion of any sort, are their doctrines. Rev. G. B. Castellani has labored here about a year with good success. His policy is conciliatory, benevolent, constructive, and he is well received. Children are permitted to attend his Sunday school,which has an average attendance of sixty, and he reports four baptisms. The work is simple, straightforward and substantial. We give a picture of the church building as now completed, the work on the marble and stone façade having been done by Italian workmen in Barre.

ITALIAN BAPTIST CHURCH, BARRE, VT.

ITALIANS IN PITTSBURG

The Pittsburg Evangelistic Committee provided a tent for work among the Italians in the campaign of 1910; and a large number professed conversion. In one place where the tent was stationed much opposition was encountered. Two preachers were assaulted and the tent was cut down. Yet in those services forty Italians boldly confessed Jesus Christ. At the noon meetings, eight hundred and eighty-eight Bibles or portions thereof were given out, the languages being English, Italian, German, French, Greek and Bohemian.

A GOOD SCHOOL YEAR

Thompson Institute at Lumberton, N.C., W. H. Knuckles, principal, reports a prosperous year. Two new teachers have been added to the faculty and 160 students are enrolled. The new building will probably be ready for the next session. The commencement occurs in May, and they are anxious for the presence at that time of Dr. C. L. White, whose interest in their race they deeply appreciate.

SELF-SACRIFICING SERVICE

Rev. H. H. Berry, at Horace, Neb., has personally labored in building a church edifice, which is now furnished and dedicated free of debt without State or Home Mission aid. Not being willing to burden his people with the erection of a parsonage, he has borrowed money, and is putting up a house to shelter the numerous young Berrys, for no tenement could be even temporarily secured. He preaches alternate Sundays at a schoolhouse seven miles away.

OUTREACHING WORK

At Arnold, Neb., Pastor W. H. Hoge is doing excellent work. Eleven conversions are reported and the general outlook is encouraging. He has an outstation in a community composed largely of Methodists. They have voted to make it a "Baptist Mission," although they decline to become members of a Baptist church. Brother Hoge has been given a forty-foot tent which

he proposes to use for evangelistic work among the Kinopaid homesteaders as soon as the season will permit.

HOSTILITY OVERCOME

Rev. F. A. Perron reports conversions at Fitchburg in the French Mission; one of them, a young man of good habits, the support of his mother and a younger brother. This young man had been bitterly hostile, threatening to throw the missionary outdoors when he called to talk religiously with the mother. Now the missionary hopes soon to baptize him.

A MUCH NEEDED WORK

The German Department of Rochester Seminary has for some time received Hungarian and Slavic students who possessed sufficient German to do the required work, and the German churches have supported them. Now the number has so greatly increased that the German Conference has appealed for outside help. The New York Baptist Union of Rochester is taking this matter in hand and will expend $1,500 for this purpose the present year, provided they can secure it from interested friends. They have helped in this work for the past three years, but have no funds applicable. Hungarian and Slavic churches need leaders, and already the young men who have been at Rochester are doing good work among them.

A NEW CHURCH HOME

Rev. H. S. Wold reports the completion of a church building at Wakonda, S. D., and a steady progress in church work. A part of the building fund was secured by the pastor, who traveled extensively for this purpose.

UTAH NOTES

Rev. Berton F. Bronson has been superintendent of Baptist City Missions in Salt Lake City since September, 1910, and is getting things well in hand.

At Burlington Mission a branch church of the Immanuel has been organized, and a gymnasium built which is open nearly every evening.

At Rio Grande, 35 persons have pledged to come into a church if organized. The Home Mission Society has given $3,500 toward the erection of a chapel on the southeast side of the city. This will soon be built.

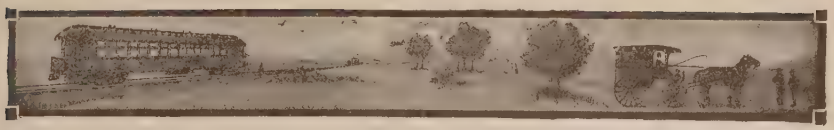
The Calvary Church in Salt Lake City is rejoicing in the completion of a beautiful new church home. The Home Mission Society has aided them in this. The pastor, Rev. W. Allen Magett, is leading in a steady spiritual advance.

A VETERAN IN SERVICE

Rev. Mark Noble, now past seventy-four, has wrought faithfully and successfully at Camas, where he has been four years pastor. A lot was purchased, a church edifice built, all debts have been paid and now a parsonage is in process of erection next to the church. The pastor travels on foot among the hills, making one to seven calls a day according to location; his health is good and he feels as if he might live forever. He has recently baptized seven. Thus he "renews his youth," "brings forth fruit in old age," and, whether "fat or not," is surely "flourishing."

THE CHINESE IN BUTTE

Miss Mabel E. Swenson, the devoted missionary in Butte, Mont., writes: "My work at present is with the Chinese of Butte, Mont. Here we have a comfortable Mission building where all meetings and the night school are held. The object of this school is to teach the English language, and through this teaching try to present the gospel light. The children who attend are bright, obedient and interesting to work with. It is often difficult for the men to learn the language, but most of them work hard and patiently, and the teacher feels the effort worth while, when she sees the expression of joy when they have mastered a few words. A number of these boys and men know no other home but the laundry. In those small rooms, often stifling with opium smoke, they eat, sleep and work. Surely such need the Mission as one bright spot in their lives. They appreciate help given them and in their own way often express a desire to learn about the true God. There are some earnest Christian workers among these people, and others who seem almost ready to accept the truth of salvation, but are saying, "I want to know more." The chains of superstition are strong. As their teacher I ask for your prayers that I may be given wisdom to understand, and a Christlike love to meet their needs."



CHAPEL CAR AND COLPORTER

CHANGE OF WORKERS

Rev. K. Takahashi, the Publication Society's worker among the Japanese, has resigned after seven years' service and returned to Japan. Rev. Kameji Nutahara, a young man of vigor, has taken his place in the Japanese mission in Tacoma, Wash.

K. TAKAHASHI AND HIS CHILDREN

"GLAD TIDINGS"

This latest note from chapel car "Glad Tidings," in Lucerne, Wyoming, Rev. A. Sangston, missionary, is cheering:

"The work goes on nicely here, the Lincoln Land Company has given us a good lot in the heart of the town and we are now hauling stone and sand to put in a foundation for a building 24 by 40. The lot is 50 by 140, the labor will be all donated, and the material will cost $600. I think the State Board will help some, and I will do my utmost to raise the difference on the field. We closed the meetings here Sunday night with twelve baptisms, a Sunday school organized with forty in attendance, and the offering Sunday was $1.30; then an audience of fifty at preaching service immediately after and at night there were nearly 100 at service. The people from Kirby, five miles north, came up with an engine and car with thirty people, and at the close of the service three raised hands.

PERSONAL WORK

Missionary Lodsin, Publication Society worker at Ellis Island and among various nationalities in the city, tells of spending several hours one day in a store owned by a Jew, and how one Jew after another, including a teacher, came in. The questions put by the latter were promptly answered with Bible verses, after the manner of the Master Teacher, "and when he saw I had gotten the best of him," says Mr. Lodsin, "he quickly left the store. One young Jew present said he often went to the Jewish Mission in New York, but he did not believe anything. I asked him what was drawing him there if not the power of God. They all seemed very much interested, even their wives who had come in listened most attentively while I had the privilege and joy of telling them of their Father's love from whom they had wandered away, and how after them he was sending me as a messenger to bring them back to Him."

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Variety in a Colporter's Experience

A Wisconsin colporter is N. L. Sweet, and he is one of the adaptable men who can make the best of circumstances and find happiness in the hardest phases of his work. It is refreshing to run through the monthly reports of these sparse-field cultivators.

"Thank the good Lord for many blessings through another month. Health and strength to work every day, and sold some books at home. Walked seven or eight miles one day till after dark, and could hear the rabbits run on dry leaves in dark. Got to house of lone man, and no bread for supper. Milk

porridge, but good visit with stranger, blessing at supper and breakfast, and prayer evening and morning, and good invitation to come again." "Walked two or three miles to Baptist family. Caught in snow storm, good visit, and subscriber for MISSIONS. (That is a good bit of news to come on.) They live off alone and have Bible class, to do the best they can where there are no Christians, He took me six or seven miles to station." "Got a ride after walking a half mile on Sunday afternoon, and held a meeting at a farmhouse six or seven miles from home. The Lord was with us. Testimony meeting after sermon. The wife and mother told me that something I said when there at meeting six or eight months before decided her to be baptized some weeks afterward, at Blair church, about three miles distant, There are now six members of the church in her home, Had prayer for the father, a nice man, very kind to me, but unconverted. In the morning walked two miles to school with the children; had a good time with them, and got ride home with a Norwegian farmer. Good visit with him. We are surrounded by Germans, Norwegians and Poles. Rev. Strelick has sent me parcels of Polish papers, and I have given them out. I had a talk with an 'Independent Catholic' priest. They do not hold to an infallible pope. It is hard to get meetings out in country schoolhouses among these foreign people, but they are rather good to me in some ways."

"Went into jail this morning to give Polish and Norwegian tracts, and a Norwegian prisoner asked me to lend him a Norsk book, which I did; also gave them a few words, and hope they will never get drunk again. What can we do to put this awful vice from our free Christian country? We have 'dried' our town twice, and gone back to five saloons doing worse than ever, at eight hundred dollars license, in village of less than a thousand." "We have had our new pastor to Thanksgiving dinner."

"Another work that I have done was packing and shipping five boxes of clothing for men, women and children up north, who were burned out of house and home by the forest fires. We have had some good letters of thanks and appreciation. The people have brought in quite freely, and we hope some good has come to some needy and worthy ones."

Much of the service rendered by this faithful man is to those who have practically no gospel opportunities. One has to go into such sections to appreciate the helpfulness of this touch from without.

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On the Rounds

A Sunday-school missionary in the northwest has a life full of interesting experiences, with plenty of travel and meetings. He has no time to think of hardships, if they come, as in winter cold and storms they are pretty sure to do. Rev. M. Berglund of Minnesota is one of the Publication Society's workers who covers a wide territory and is welcome wherever he goes. Speaking of some phases of his work he says:

"I arrived at Litchfield Saturday at midnight. Sunday morning I was taken the ten miles to Grove City by auto, and was given the Sunday-school hour and the morning sermon. After a dinner in church I spoke again in the afternoon on the topic under discussion all day. It was Sunday-school rally day. After supper a brother took me the twenty-five miles to Willmar in his auto, coming home in time to have part in the young people's meeting, and preaching afterward in English. Also had part in communion service at Grove City, making it a very full day."

A fairly full day, one would say, and impossible save for the auto, which was thus turned to good missionary service. What a commentary it is upon the prosperity of the Baptists out there that they should be able to provide automobiles for such purposes. The West is equipped with whatever is going, and it is probable that the speed limits were not thought of when that twenty-five mile run was made in time to get back for the young people's meeting.

"Monday found me at Minneapolis at the ministers' meeting in the morning," the missionary continues, "where I had part in the discussion." Then came a board meeting, correspondence, preparation for an address at the State Convention, and another at a mother's meeting. The next Sunday was spent at St. Paul, where it was rally day in the Swedish Baptist Church. The report goes on: "This is our largest Baptist school in Minnesota, numbering nearly 900. It has a home department of 160, cradle roll,

85, and Baraca class, 85. Rev. G. A. Hagstrom is the pastor. We closed the day with one young man converted. Next was the State Convention, where among other things I gave a report on Swedish Sunday school work. A Sunday at Cambridge and at Isanti, a ministers' meeting in our own home, more board meetings, a Sunday between the smallest Swedish congregation in the State at Albert Lea and the largest at Elim, Minn. a wedding, a mothers' meeting, a Thursday evening sermon, a twentieth anniversary talk at a children's missionary circle, brought the busy month to a close, only to have a program for even more if possible the coming month to do. Mr. Risinger and I have had several conferences up to four days long at several places. In fact this has been mostly our winter work with a swing now and then into new and needy missionary fields." It is not strange to learn that during a short period of this strenuous life the missionary was "not so well," but immediately he adds, "I am vigorous again."

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Hand Picked Fruit

The missionary wagon is an institution, and the colporter missionary who drives it must be made for the work, just as a chapel car evangelist must be for that task. Rev. J. W. Taylor is the man on Wagon No. 60 in New Mexico, and he goes at people in something of the Uncle John Vassar direct and personal fashion. Read these incidents and see how the personal touch is rewarded:

"I had an interview with a school teacher who resides a mile and a half north of my home, and he promised that if I could prove all that I claimed for the Baptists he himself would become one. I presented him with the little book, 'The Baptists, who are they and what do they believe?' together with some tracts on baptism. I also interviewed another man on the same subject. Not long afterward, one Sunday night at our meeting these two splendid men presented themselves as candidates for baptism and membership in our church at Central City. They were baptized and received.

"I also had opportunity to converse with a girl of sixteen whose father and stepmother are Roman Catholics, the stepmother a sister of a priest. Of course the young woman was prejudiced against all Protestantism. She promised to read the New Testament and pray for spiritual light. She has since been coming to our Sunday school, and after a little she requested us to pray for her. She made a beautiful profession of her faith that God for Christ's sake had forgiven her sins, and was baptized.

"I conversed with three brothers, leaving them deeply interested. I presented each of them with a copy of the Testament and Psalms, upon their promise to read some portion of the same and pray in secret at least once a day. The three boys were baptized on the same day not long ago.

"I found two young men plowing in a large field. I left my team by the roadside and went out to them about a quarter mile, then followed them around the field, talking first to the one and then to the other, one at a time. I left them some tracts. They seemed impressed deeply. I recognized one of them in the congregation a little while ago, spoke to him, and before I had time to engage in conversation he broke down and wept, and immediately came forward for prayer. He was converted, and on the day appointed for the baptism walked about fourteen miles to be baptized.

"I rejoice in the opportunities so fruitful of good, in holding meetings at the little shacks and dugouts in remote places. I go about, visiting all within reach of some central place, inviting them in to meeting. I find people from different parts of the East living near each other but strangers. All are busy with their own affairs in this new country. At Cone I found twenty-three Baptist people, none of whom knew that there were any other Baptists near them. Here is a church at hand, if once these people can be gotten together."

These are personal proofs of the saving power of the gospel, on a different plane, but not less convincing than Harold Begbie's remarkable instances in *Twice-born Men.*

The Polyglot Page

WE wish to stimulate a missionary interest in foreign languages. To have an elementary knowledge of Italian, Spanish, German, Swedish, Norwegian and Russian, also modern Greek, will be of practical value to ministers and laymen in reaching helpfully the foreigners who are coming here to learn of us lessons that will either alienate and antagonize, or Americanize and evangelize them. This page will occasionally give simple statements in a foreign language, with the English translation; or verses from the New Testament; now and then a sentence. The young people especially should cultivate acquaintance with some modern language.

We have asked Missionary Pastor Larson to tell us something of the Norwegian work in Boston, and here give his statement in his own and the English languages:

Norske Baptister i Boston

Vi som norske baptister burde ha varet mere vankne for vore anledninger i New England for lange siden. Om saa hadde varet tilfoldet, skulde vi ha hat flere menigheter her i Osten. Dog vi haaper indhente det forsomte. Pastor Stiansen hadde endel möter i Boston medens han var i Brooklyn. Siden blev der louet understöt telse for en fast mond. Mr. Ellingsgard, en student, virket i Boston sommeren 1909. Siden blev jeg opfordret fra mange hold at opta arbeidet i Boston. Jeg begyndte her i November, 1910, at arbeide som en mission efter min trip til Norge. Gud har nelsignet os tiltrode av motstand fra barne soperner leir, og vi haaper at snort organesere en regular menighet, hvor vi kon fra utfore alt som er befallet ov vor dyre Master Jesus Kristus. — JAKOB ROVIK LARSON.

Note that the Norwegian is slightly briefer than English in expression. — Editor.

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Good Morning to an Italian

Do you wish to get a smile and do a bit of good that costs only a kindly impulse and a thought? Next time you meet an Italian or a group of Italians at work, say in a hearty, cheery voice, "Bone jawrno!" with the accent on the "jawr." You will be understood, although the Italian will know you are not a native of Florence or Rome. You have tried to say "Buon' giorno," which means "Good morning," and at this evidence of civility and human interest the Italian will smile and perhaps respond with "Good day." The simple act will make you feel more brotherly throughout the day, and will do him good, though you may never know it. Try it!

Norwegian Baptists in Boston

We Norwegian Baptists ought to have been wide awake for our opportunities in New England a long time ago. If such had been the case we should have had several churches in the East. But we hope to regain what has been lost in the past. Rev. Mr. Stiansen had some meetings in Boston while he was pastor in Brooklyn. Later the missionary societies decided to support a man permanently. Mr. Ellingsgard, a student, labored in Boston in the summer, 1909. Afterwards I was urged from many quarters to take up the work in Boston. I began my work here in November, 1910, after my trip to Norway. God has blessed us in spite of the resistance we have had to meet from those believing in sprinkling infants, and we hope soon to organize a church where we can practice everything commanded by our dear Master, Jesus Christ. — JAKOB ROVIK LARSON.

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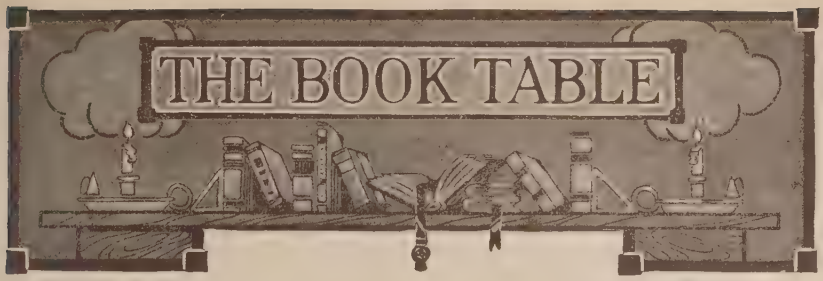
To a Greek or Syrian

You meet him at the fruit-stand or in the boot-blacking stall. If he says he is Greek, make him smile with "Kahleé-é-meér-ah!" A long slide on the "ee's," and a very slight "a" sound in with the "e." You will be saying "Good day" (literally fine or beautiful day) in modern Greek, and be giving the common morning salutation. The accent is on the "ee's" and the "mee," about equal.

To do these simple things will be first steps in personal missionary work, upon the doing of which by multitudes of Christians the future welfare of our country in no small degree depends. Men and women are hungry for human interest.



"With Christ in Russia"

A description by Robert Sloan Lattimer, from personal investigation, of evangelical work now going on in Russia; setting forth especially the work of Rev. William Fetler, pastor of the Lettish Baptist Church in St. Petersburg, who is familiar with seven languages, and often preaches in four different tongues on the same day. A volume of intense interest, which we shall soon review more at length. (Hodder & Stoughton. 239 pp. with index, $1.)

✠

"The Country Church and the Rural Problem"

This is a subject receiving a great deal of attention at present. It is a shock to many to learn that the country has its problems as well as the city, and not less serious. President Kenyon L. Butterfield, of the Massachusetts Agricultural College, is familiar with his subject, and this volume, comprising the Carew Lectures at Hartford Theological Seminary, is practical and suggestive. In his opinion the country church faces a crisis. It has done a great work, "saved rural life for moral and spiritual ends," but now is not responding to the demands which the new type of agriculture and country life is making upon spiritual forces. The rural problem cannot be solved without the church. How the church can do its needed work is pointed out. Full of information and suggestion, the book ought to be widely read. The call of the country parish for original, aggressive, practical, trained, enthusiastic, persistent, constructive and heroic men is insistently voiced. Every theological student will find this a tonic. (University of Chicago Press. $1 net.)

John G. Paton

This volume, by A. K. Langridge, friend, and Frank H. L. Paton, son of the missionary hero whose life has been an inspiration to the Christian world, is a welcome sequel to his autobiography. His later years and farewell are here described by those who knew and loved him. The reader will not fail to realize something of the desire of the joint authors that "this little book may help to quicken the pulses of missionary zeal and arouse a truer devotion to the Lord Jesus Christ." It is illustrative of the missionary's character, and of some other things less pleasant to recall, that his first visit to this country, in 1892, undertaken when he was over sixty, was to plead with our government to join Great Britain in prohibiting traders from selling firearms, ammunition and whisky to the Islanders among whom he had wrought such wondrous changes through the gospel. Ten years later this object was accomplished. The influences of that visit, with its crowded meetings, will not soon pass away. A new impulse was given to the cause of missions. This is a book to place in the library beside the autobiography, which is a missionary classic. (Hodder & Stoughton, New York and London, 28 pp., illustrated.)

✠

"Baptist Confessions of Faith"

For a denomination which has no creed, the Baptists make a pretty good showing with their confessions of faith or statements of belief, which fill three hundred and sixty-eight pages when collected in a volume. Prof. W. J. McGlothlin, of the Louisville Seminary, has done an interesting piece of work in getting the statements together, beginning with the Anabaptist forerunners

and the Mennonites. It takes two hundred and fifty pages to cover the confessions of the English Baptists, Arminian and Calvinistic, and only thirty-six for the American Baptists, including the Free-will and other divisions. The student will find here material of suggestiveness, and it is of value to have these doctrinal statements in available form. (American Baptist Publication Society. $2.50.)

✠

Books to Read

My Life in China and America, by Yung Wing. (Henry Holt & Co.)

China under the Empress Dowager. (Lippincott.)

Highways and Homes of Japan, by Lady Lawson. (F. A. Stokes Co.)

The Japanese Empire, by Joseph Dautremer. (Scribners.)

A Voice from the Congo, by Herbert Ward. (Scribners.)

The Indian and His Problem, by Francis E. Leupp. (Scribners.)

These are all excellent. Yung Wing gives the Chinaman's point of view, good for us to know respecting some things in our own country. The Empress Dowager was undoubtedly one of the remarkable women of the world, like Elizabeth of England and Catherine of Russia. Lady Lawson is a keen-eyed traveler. Dautremer gives facts about Japan in a business-like way. Ward makes the Congo a real place. Ex-Commissioner Leupp dealt wisely with the Indian questions when in office and has the correct theories regarding our dealings with them.

✠

Missions in the Magazines

The exceptionally interesting series of articles on the West in the East from an American point of view is continued in the current *Scribner's* under the title of "From Mughal to Briton." In this paper, Mr. Collier paints in a few vigorous sentences the career of Lord Clive, and what it signified to India and to England. He portrays the too frequent use in the early times of English supremacy of the double standard of morals used by the Englishman in the West and the same Englishman in the East. He gives some account of the Mutiny with its causes and consequences, and brings the history of the British rule up to the present day, depicting the India of the twentieth century with her vital problems and perplexities, and the methods by which the England of the twentieth century seeks to cope with them. "Trailing the Man-Killer," in *Everybody's* for March, is an account of tiger hunting in India — vivid, adventurous and exciting. *Blackwood's* contains a good story entitled "The Stain in the Corner." This is a story of English life in India in retrospect, a few skillful touches calling before the reader the sad and happy, pure and sinful phantoms of sahibs and mem-sahibs who once dwelt in the old bungalow with the fragrant garden, the old bungalow where a dark stain in the corner of a room gives silent testimony to a fearful deed of violence perpetrated by fanatical natives against a weak and helpless foreigner.

"The Bogey of Japanese Trade," appears in *World's Work* for April. The writer, who has made a careful personal investigation of the subject in hand, and has discussed it with Japanese cabinet ministers, manufacturers and English and American commercial attaches, triumphantly relegates the bogey to the land of nonsense and empty fears. Cheap but inefficient labor is handicapping Japanese industry today as well as high taxes, and an increased cost of living. "We have almost no factory laborers who look on the work as a life business," is an expression heard on every side, and fraught with deep significance, since only skilled labor can achieve permanent success for a nation's industrial life. Japan is still in the primitive stage of industrial efficiency, the writer concludes.

"The Lean Sudan," in the *Saturday Evening Post* for April 1, is well worth reading. This is a story of cotton pioneers in the delta of the Mississippi, and in the desert of the Sudan — a skilful mixture of contrasts and similarities with all-pervasive, effective bits of description. The picture of the Sudan is enthralling: "Limitless spaces shimmer in the sun; desert spaces which. like eternity, have no beginning and no end, There is no flower, no fruit, no living thing that walks the earth on foot or hoof, no bird to drowse in lazy circles through those infinite heavens — a vacant land, an empty sky." The contrast between the sunny negro laborers of the south and "the sons

of the desert, a grim and meditative people in a grim and silent land," is clearly cut. A good descriptive article on Egypt is "A Ride to the Wady Salamuni," appearing in the March *Blackwood's*.

The *Nineteenth Century* for March contains "Young Turkey after Two Years," written by one who has a sympathetic and deep grasp of the perplexed situation in the near East. "The difficulties which hamper the real reformers from governing as they wished to do are four — want of men, want of money, fanaticism and ignorance." An article on the Bagdad Railway printed in the *Fortnightly Review* for March is worth noticing, as is also Elizabeth Robins' appreciation and impression of Gertrude Lowthian Bell's two books, "The Desert and the Sown," and "Amurath to Amurath." These books deal with the writer's experiences as she journeys through the Turkish empire, experiences not to be recorded by the meek ones who follow the broken roads of travel, for this vigorous lady goes wherever she wills, excited and indignant officials to the contrary.

Political South America, especially as regards the dummy presidents, the influence of terrorism in the republics, foreign immigration and British capital in Argentina, is considered in March *Blackwood's*.

In *World's Work* Booker T. Washington concludes "Chapters from my Experience," with observations on negro colleges. According to Dr. Washington, "The negro most needs education, but not so much more schools or different kinds of schools as an educational policy and a school system." The same magazine continues its sketch of family life in the slums, exemplifying conscientiously and painfully what is constituted in the grewsome word "slum-sickness."

The March number of *Out West* contains a good story entitled "The Squaw Girl," an Indian maiden, who by a unique test sifts the true from the false, and "A Bit of Blue China," a story of Chinese immigrants in San Francisco at the time of the great earthquake. The story centers around the little slave girl Sooy Dong, and her love for the forbidden opium. *Harper's* also contains a clever and touching story, that of a German tailor and his wife. The *Century* contributes another Kentucky Mountain sketch, "The Boy that Fit the Marshal." Death feuds, moonshiners and honest, hearty mountain boys figure in this fascinating story, well told and sympathetic.

The *Atlantic Monthly* for April offers "The New Missionary Outlook," by Herbert W. Horwill. This is an able article, salient and forceful, a review in brief of the nine volumes of the Reports of the World Missionary Conference held in 1910 at Edinburgh.

The *Chinese Students' Monthly* is an exceedingly interesting periodical published by the Chinese Students' Alliances in America of the Eastern States. The editor-in-chief is Lui-Ngau Chang of New Haven. The articles are frequently quaint in the use of English, but instructive and enlightening. As for appearance and editing it will rank well up among college periodicals.

✠

New Mexico

The magazine number of the *Outlook* for March has an entertaining article by Charles Francis Saunders on the Zuni Indians who form a little world by themselves on the plateau of New Mexico. They number about 1600 people and constitute a practically self-governing republic. He says, "The most vital element in the Zuni's life is his native religion, which is not a matter of one day in seven, but constant, and never loses sight of humanity's dependence upon the spiritual power that upholds the universe. . . . On its practical side it makes for truth-telling, fair-dealing, industry, faithfulness to promises, hospitality to strangers, respect for the aged, obedience to parents, tenderness to children, softness of speech, and a cheerful heart." This catalogue of virtues reminds one of Paul's statement in Romans ii. 14, 15, and suggests how ready these people may be for the true gospel, and how true must be the gospel that shall undertake to better their condition.

From Mission's Point of View

Pertinent Paragraphs

ENERGY, DIPLOMACY, DUTY

¶ The banner thus far goes to that energetic District Secretary who has, within the past year, sent us in nine hundred subscriptions personally secured for MISSIONS. The method has been simply to speak of the magazine everywhere, have sample copies of it on hand, talk about it off the platform as well as on, and offer to take the subscription on the spot, or get some agent in the church to begin service at once. If all our District Secretaries rendered such service as this, MISSIONS would soon see the coveted hundred thousand subscribers within sight. ¶ When the war talk about the United States and Japan and Mexico had gone far enough to require some official check, President Taft invited the Japanese Ambassador, Baron Uchida, to call upon him, and assured him that this country felt no uncertainty as to the real friendliness of Japan, and that Japan need have no fears as to the real friendliness of the United States. He said the press sensationalism was greatly regretted by thinking men, and asked the Ambassador to convey directly to the Japanese Emperor the sentiments he had expressed and to assure him of the continued and substantial friendship of the United States for Japan. This was an unusual method, distinct from ordinary diplomacy, but it was characteristic and will meet with the cordial approval of the people at large.

¶ The trial of the Camorrists in Italy, with the attendant terrorization of men called into the jury box, and of witnesses and people generally, not only proves the underlying uncertainty created by this order of assassins, but sounds a warning in our ears. There have been enough blackhand outrages here to show that the Camorrists either have their secret agents here, or have by example inspired others to follow their methods. The sooner we stamp out this newly-imported and unendurable class of crime the easier it will be to do it and the better for us. Our government should make the United States an impossible place of residence for organized murder and blackmail.

Sermon Suggestions

AN ORDINATION SERMON

TEXT: Habakkuk 2:20. Jehovah is in His holy temple.

OUTLINE: 1. The earth is the temple of God, and He is immanent therein; 2. Humanity is the temple of God, and He is incarnate therein; 3. The church is the temple of God, and He is indwelling therein.

POINTS: The immanent God is the Eternal Father, Ruler, Law Giver. The incarnate God is the Man Christ Jesus, Saviour and Redeemer. The indwelling God is the Holy Spirit, source of holy life and tranformation. God is One, revealed to us as Father, Son and Holy Spirit. God is Law, God is Love, God is Life. This revealed truth of the Trinity eternally existing in the nature of the Godhead suggests how wonderful and rich and varied is the life which God makes possible for those who by faith enter into fellowship with Him.

CONCLUSION: The Triune God is a mystery. He is in His world as the Sphinx in the desert of Egypt, eluding our presumptuous efforts to seize Him in the proud grip of a syllogism, and baffling the carnal wisdom which would apply to His spiritual and eternal Being the little systems of logic and science which "have their day and cease to be." Yet unlike the stony-faced colossus in the desert, whose lips never open and whose hand never blesses, the Eternal God reveals Himself, incarnates Himself, enters into personal communion with His creatures and transforms them into likeness with Himself. The mystery is revealed as mercy; the fathomless ocean shimmers with heavenly glory; the desert becomes charged with the gracious presence of God; and as we bow in faith and sweet surrender before Him, confessing that we have broken the Father's Law, trusting ourselves to the Son's redeeming Love, and receiving the Spirit's Life, our hearts are moved to cry out in rapturous and adoring praise to Him who is in His holy temple:

"Glory be to the Father, and to the Son, and to the Holy Ghost."

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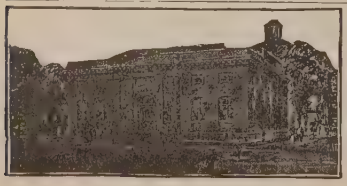

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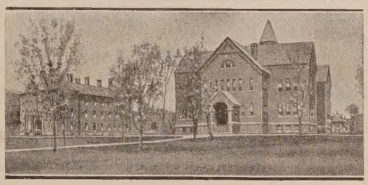

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